Record of Christian Work

A Magazine for the Parlor and Study

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Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and to enter into his glory? Luke 24.25, 26.

Religious Thought and Activity

An old low caste woman in India was once asked the price of a temple in the process of building. She turned to the missionary in surprise and said:

"Why, we don't know! It is for our god. We don't count the cost."

This woman understood the meaning of loyalty and sacrifice.

The good bishop of Arras was taken to task because in his war diocese he encouraged the rebuilding of the belfries rather than the raising of the church halls. His reply was:

"Let the people hear the church bells once more, and they will soon help us in the task of raising the buildings!"

The Christian Literature Society of Korea has issued its 37th annual report. This is the only union publishing institution in Korea. The report shows an increase of publications but diminished income from sales. Part of the deficit is due to loss on the weekly newspaper "The Christian Messenger." The society receives grants from a number of missionary societies who use its output.

Two Negro missionaries have been appointed for service in the French Cameroun, West Coast of Africa, by the Presbyterian Board. This district has been known as the white man's graveyard, but recent progress in tropical medicine and sanitation has lifted the danger, it is thought.

These pioneers are Rev. Irvin W. Underhill, a senior at Princeton Seminary, with a firstclass record, and Miss Susan T. Reynolds, a public school teacher of Philadelphia. They will be married ere they sail for their field this summer.

The synod of the Greek Orthodox church recently held at Alexandria decided to introduce, beginning October 1, 1928, the Gregorian calendar in Orthodox areas where the Julian calendar still reigns. Since 1582, when the Orthodox churches that submit to the patriarch of Constantinople refused to accept the new calendar instituted by order of Pope Gregory XIII, the Julian calendar has fallen 13 days behind the Gregorian calendar.

Greece, Bulgaria and Roumania are the countries most affected by the proposed change, which has met with violent opposition by some.

Nearly nine million Moody Colportage Library volumes have been published in 34 years, in six languages and 144 titles. Of these, 2,874,511 are works of D. L. Moody, whose writings are still in large demand. A million hymnbooks and over five million Emphasized Gospels of John are part of the output over the same period.

The record for the past year makes a good showing, indicating that the Association maintains its place as a vigorous agency for evangelism of neglected classes by the printed page in several languages.

The annual American church census conducted by the "Christian Herald" shows a gain of 573,723 members in 1927. The larger denominations especially have accelerated their rate of gain. Small denomina-

tions that make evangelism their chief concern are growing rapidly.

The returns for ministers and churches both show noteworthy decreases. There is a net loss of 1387 in the number of ministers, which now stands at 217,204, while the number of churches has decreased to 235,991, or 1470 fewer than last year. This would indicate that the process of consolidation is assuming larger proportions. The decreases under both heads are truly heavy, and the subject deserves attention and study.

Dr. W. R. Maltby, former president of the British Wesleyan Conference, recently said, to quote from the "British Weekly," that "he could foresee the time, though it would not be perhaps for many years, when two great avenues of service that had hitherto been effectively used by the Christian church on the foreign mission fields would be closed, the educational and the medical. Foreign countries were now developing in their own way along those two lines. The result would be to compel missionaries to centralize more than ever on their specific evangelical message, and they must endeavor to find new ways of presenting the old truth."

Two years ago a horribly dirty leper came to a missionary's door at Chungju, Korea, for alms. He received travel expenses and a letter of introduction—containing a promissory note,—to the leper asylum at Kwangju.

Recently a clean Korean of average good looks, with one stiff hand but no other deformity, appeared at the missionary's door to say that he was that man on his way back home, and that he stopped en route to express his gratitude. He drew down his stockings to show where the numerous ulcers had been, now only scars. No ordinary observer would suspect that he had ever been a leper.

He said: "Not only for the healing of my body am I thankful, but I found the Saviour at the asylum, am cleansed from sin as well, and am returning home to teach all the lepers I meet how to be cured, and to tell my people of the gospel."

Taking a good bundle of leaflets he started homeward. "Pray that he may never lose his gratitude to God and never have any return of leprosy of soul or body!"

We are requested to make mention of the valuable work of the French South-Eastern Mission, which has been conducted for a number of years by two Huguenot Christians, M. and Mme. Henri Contesse, at Digne, Basses-Alpes, France. Their work centers in a church, where aggressive evangelism is carried on the year around. Colporters distributing the Bible and evangelical literature, a Bible conference every August, an orphanage, and a Christian magazine for the home are some of the agencies used in the work.

Just now they are endeavoring to finish a hospital. Situated in a fanatical Romanist district, it has been found that Protestants receive scant sympathy at the local hospital. Madame Contesse visited America last year and secured enough money to make a start, but enough has not yet come in to finish the interior and provide equipment.

An American committee representing these

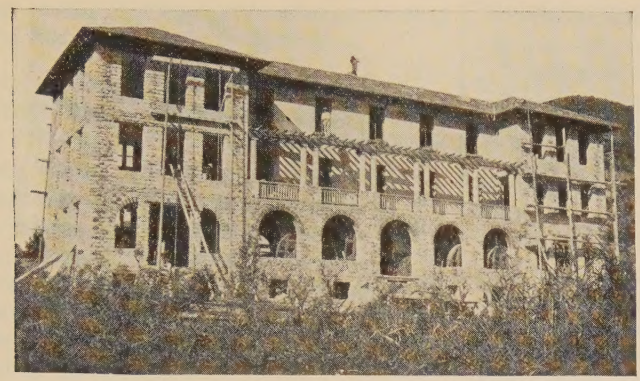
Mme. Henri Contesse.

M. Henri Contesse.

friends contains well known names. The treasurer of this committee is treasurer of the D. M. Stearns Missionary Fund, 147 West School Lane, Germantown, Pa., to whom gifts should be sent and from whom fuller information may be secured.

Prof. Oswald T. Allis of Princeton Seminary has a 33-page article on "The Old Testament—An American Translation" in the "Princeton Theological Review" of January 1928.

He gives the four translators full honor for their effort, but judges that the real though undeclared reason for the translation is to make the Old Testament more responsive to recent critical views. They manifest an attitude of superiority to the Received Text of the Old Testament, making many derogatory comments upon it, saying at times in the Notes that the Hebrew is "ungrammatical," "unintelligible," "obviously wrong," "untranslatable," "meaningless,"



Hospital under construction at Digne, France. (See preceding page.)

"hopelessly corrupt," and so on, without good reasons. Many changes are decidedly unnecessary, if not petty, as in the translation "Futility of futility" for "Vanity of vanities" in Ecclesiastes. A dogmatic bias is evident, as in the omission of "soul" and substitution of "life," "spirit." A number of changes were detected that are not listed in the appendix.

We judge from Prof. Allis' critique that the translators have run true to form, and have not hesitated to incorporate in their translation some personal guesses and preferences that do violence to a simple translation, but not to such an extent as to vitiate the total value of their work.

Anyone who believes Miss Mayo's searching book on India's womanhood, "Mother India," is overdrawn should see these crushed creatures in their homes. Hinduism holds no glory for the mothers and daughters of India: rather are they her victims.

One saddened soul, burdened by an illness of long standing, came to a saint, seated under a sunshade in the annual fair. She presented her obeisance banner, thirty-nine feet long, to this representative of the god, bowed low, and prayed for healing. Without a change of countenance the bhagat raised his eyebrows slightly and let his emotionless gaze rest upon her silver necklace. She understood, and immediately added this to her offerings. Her nose and head ornaments soon followed, and then she was calmly assured that healing would come to her three days after she reached her distant village. There were tears in her eyes and voice as she told it all to the lady missionary, tears not merely of sorrow for her loss but of despair as well that the object of her devotion had proved not only vain, but treacherous. May they become tears of repentance for her misplaced faith!—Punjaub Mission report.

Dr. Charles Brown of London recently recalled Dr. Richard Glover's remark that the love of God was mentioned but once in the Shorter Catechism, and then only casually. The great truth that those "tremendous old Calvinists" laid hold of was the sovereignty of God, and their sense of that sovereignty was so overwhelming that it quite blotted out the sense of God's fatherhood. Today people have swung right away from that, with the result that they make just as great a mistake in the opposite direction as their Calvinist forefathers. "They made a great deal of the wrath of God, and but little of his love: we see the love, and lose sight of the wrath. What we need to realize is that sovereignty and fatherhood go together. Dr. Glover said that the God of the Calvinists was a kind of magnified Nebuchadnezzar. The modern tendency is to make God a kind of magnified Eli. But the love of God is not to be presumed upon. It is not some mystical power that can turn a wrong thing into a right. It is a challenge, an appeal."

Some time ago Dr. Macdonald of Eastbourne, England, wrote the Nile Mission Press, Egypt, to send literature to a missionary in Bagdad. It went within twenty-four hours of the letter coming.

Before the literature had reached Bagdad a letter came from that missionary ordering some books in faith, and saying at the end of his letter:

"I have not got the money to pay for them, and I do not know when they are going to be paid for, but I must have them."

And the Lord laid it on the heart of Dr. Macdonald of Eastbourne to mention that man by name, and to seek to meet his need.

"We have colporters running up the Nile Valley. At the present time we are trying to get a higher type of man, for whom we have coined a new name, evangelistic travelers,—not commercial, but evangelistic. After I came here they appointed in Cairo the first of our evangelistic travelers, a man who is going to travel right up the Nile Valley visiting mission stations, houses, shops, schools, carrying samples just like a commercial traveler, only with instructions to stay the night and to hold a meeting. We are also pleading for a man to be an inspector of colporters in the Nile Valley, to cheer them up, to help to keep them going."
—From a report.

The exterior of a church and the grounds that surround it give a stranger a favorable or unfavorable impression that naturally affects his attitude to that church and what it stands for. With this thought in mind the National Plant, Flower and Fruit Guild a few years ago started its campaign to encourage the beautifying of church grounds in rural and suburban districts. The progress of this campaign has been splendid, with the result that many churches have benefited by the advice and help of the Guild.

It is not a difficult matter to have attractive church grounds. A great variety of native trees and shrubs is to be had, and local gardens will gladly furnish the desired flowers.

A booklet called "Beautifying the Church Grounds" is issued by the Guild. Churches are encouraged to form Church Garden Clubs to undertake the work of beautifying their own grounds, in which the Guild is prepared to offer the expert help and advice of a well known New York landscape architect, free to the Church Garden Clubs affiliated with the Guild.

The headquarters of the National Plant, Flower and Fruit Guild are at 70 Fifth Avenue, New York City, and a letter addressed to Mrs. Ida White Parker, director, will be answered promptly and gladly.

Difficulties in the Way of Church Growth in India.

The chief difficulties in the way of growth of the church, both intensively and extensively, are as follows:

1. The spirit of divisiveness, which we find splitting India as a whole into warring religious camps and each camp into numerous sub-camps. At a recent religious gathering the Akali Sikhs were present in great force for propaganda, but there were two other parties of Sikhs present to oppose them. In the Christian community we cannot get rid of an unworthy preacher or teacher from our district but a party of opposition is stirred up to injure the work of Christ.

2. The extraordinary spirit of dependence among the village people. In difficulties of every kind the Christian worker is appealed to for help. A village Christian spent days trying to get a perfectly legal and just tax of rupees two per year remitted. When the Christian patrons of a mission village school were asked to provide pens and ink and paper for their children, they turned angrily upon their new teacher-preacher for bringing such a burden upon them. A father and son took a lot of a busy missionary's time in arguing for a loan of Rs. 400 to meet the expenses of the marriage of a younger son and brother, and were much displeased at refusal.

3. The old difficulty of heathen relationships and heathen customs is still strong, and keeping Christians back from progress. One is tempted to apply the pruning knife vigorously to baptismal rolls and once for all get rid of the responsibility of caring for fleshly Christians, yet we hope and pray for a revival, and remember him who will not break the bruised reed nor quench the smoking flax.

4. There is much more opposition than of old to the conversion of outcastes to Christianity on the part of Hindus, Moslems and Sikhs, for these people are beginning to see a new value in these Chuhras, that formerly only the missionaries looked upon as men and brothers. So even in this new opposition for these reasons there is ground for giving thanks.

And yet while the door to the untouchables seems to be closing to a degree, the

door to the higher class is opening correspondingly.—Punjaub Mission report.

FRIENDSHIP SCHOOL BAGS FOR THE CHILDREN OF MEXICO.

An American visiting a government primary school in a Mexican village mentioned the Friendship School Bags. At once the teacher's face lighted up.

"All Mexico," he exclaimed, "is awaiting the coming of the Friendly School Bags from America. But our school is so small and so far from Mexico City," he added sadly, "that I fear we may not receive any. Do you think that perhaps just one bag might reach us?"

Expectation is already keen in the hearts of many children in that country. Old barriers of reserve are breaking down. An unprecedented opportunity is opened for fuller understanding and esteem between America and Mexico. School bags were chosen for the expression of friendliness because of the great movement in that land for popular education. The bags, which are durable, in three colors, and beautifully embossed, may be obtained from Mrs. Jeannette W. Emrich, secretary, 289 Fourth Avenue, New York City. Classes, groups or individuals may fill them with serviceable and appropriate gifts having some connection with school life. The bags are being sent to the Department of Education in Mexico City for distribution among the primary school children on Mexico's Independence Day, September 16. Some have already arrived, and Dr. Moises Saenz in acknowledgment writes that the Department of Education is "thrilled" with this evidence of the friendliness of the American children.

A letter of introduction is included in each Friendship School Bag. Pictures also are included of two of the great Mexican heroes, and of Washington and Lincoln, and also of Lindbergh, who is to the children of Mexico the embodiment of America's spirit of goodwill. Thousands of letters telling of school life and recreation and pastimes will be exchanged, linking the children of the two nations in friendship. This is real education. It opens the pages of geography in a new way.

The project is being well received. Over six thousand bags have already been sent out, and new orders are coming in every day. Organization of groups is under way in many places, especially under auspices of churches and church federations, schools, and women's societies. Rochester, N. Y., aims for one thousand bags. Nebraska announces a goal of two bags from every children's group in the state.

If every primary school in Mexico is to have a share in the joy of this friendship plan it is necessary that many more groups be organized and the project vigorously promoted. The last bag should be in Mexico City by the end of August. Every bag sent means one more happy child.

> For the love of home and the laughter of children; for the strength of manhood and the grace of womanhood; for the trust of friendship and the honor of heroes; for the example of thy saints and the splendor of all noble deeds; for the memory of our dead and the hope of reunion,—
>
> Blessed be the Lord our God!

EXPECTANCY.

Miss J. Speed, Ikau, West Africa.

Expectancy was the attitude of the beggar who sat at Gate Beautiful of the Temple when Peter and John spoke to him. "He gave heed unto them, expecting to receive something of them." His conversion was then effected through his healing.

In this first miracle of the church the beggar is often taken to represent humanity at large, seeking and expecting help from the church of God. For this occasion may he speak to us of the children of the African forest!

It is not to the traders or state officials the Congo native turns in times of difficulty or sickness, but he comes expecting to receive help from the servants of God. Then comes our opportunity to give him our message, the gospel of Jesus Christ.

Furlough was due, and boxes were packed and roped for the journey home. Natives came to say goodbye, some bringing presents. Old Nkoi was amongst this number, and from his leather bag he produced a small parcel tied in plantain leaf. Inside lay three eggs,—his parting gift to the white Mama. A gift there had to be in return, and bureau

drawers, with the remaining unlocked trunk, were searched. A little purse was discovered, and a franc slipped inside. He received the gift, examined it, but did not quite understand its use until he was shown how it opened. He played with his purse as a child might, opening and shutting it, and admiring his franc.

While this was going on the cook came forward.

"Come and see this, Iwandu!" said Nkoi; and with great pleasure he displayed his gift. "It is so wonderful! Those white people have great wisdom to make a thing like this. Why, we black people have to be taught how to open and shut it!"

His face became a study. He was thinking, and soon he asked a question.

"Iwandu, why has God given all the wisdom to the white people and none to the black?"

It was Iwandu's turn to become thoughtful, but he soon replied:

"I think it is like this," he said. "God had a message for us, but he could not send it to us before because our fathers constantly lived in sin. God sent the message then to the white people, and told them to bring it to the black people." Then after a pause, and with a shake of his head, he said, "And we are still waiting for them!"

The expectancy of the people! Waiting for us!

Another missionary in Congo tells of a lantern service held in a tropical forest. One old man watched the pictures of the Christ and eagerly listened to the gospel story. The meeting was soon over, and all went home. The next morning, when the missionaries got out of the hut where they were sleeping, they saw the old man standing in front of the white sheet stretching between the trees. His hands were moving up and down, and back and forward, like a blind man looking for something.

"What are you doing there?" asked the missionary.

"I am looking for Jesus," he said. "He was here last night, and I saw him just as plain as could be, but I cannot find him now."

"Ethiopia shall soon stretch out her hands unto God," and Christ's pierced hands are outstretched to theirs, but why do they not meet?—"Regions Beyond."

American Indians Coming Into Their Own.

UNA ROBERTS LAURENCE.

Last fall a dramatic scene took place in a state convention. It was late in the evening session of a day that had been filled to the brim with long discussions of grave problems.

Then suddenly there came on to the platform an Indian warrior, stepped out of a story book, with the eagle feather headdress, the gorgeously gay blanket, the piercing black eyes and straight-as-an-arrow carriage of the Indian of our childhood story books. For a moment he stood surveying the audience that grew still with expectancy. Then he spoke, this son of a line of notable chiefs, this descendant of great warriors of his race.

"Dr. Rogers asked me to come and speak to you tonight," he began. "He told me to look just as much like an Indian as I could. In order to do this, I must get rid of all this costume."

Forthwith he laid to the right the eagle feather headdress that a chief had worn in the long ago, and to the left the blanket. And there before the eyes of the audience stood a tall young man, clear-eyed and well-poised, dressed in a well-fitting suit of dark blue, well-groomed, and modern to his finger-tips.

"The Indian of today does not wear feathers and blankets," he went on, "except when he stoops to trade on his Indian heritage to wheedle money from the impressionable white man. That," he pointed to the feathers, "that is a day that is past. This," and with a winning smile he stepped forward to the edge of the platform, "this is the day that is here—for the Indian."

Then in impassioned voice he went on to plead for his people, that we will not slack in our missionary work among them, that we will not fail to develop that work so as to win and enlist the Indian youth growing up now in that dangerous transition period from the old Indian life to the white man's way of living. It was a plea from the heart, for the Indian lad, standing before the Baptist Convention, was himself a first generation Christian. His aged grandfather was the great Chief White Eagle of the Pawnees. His mother and himself were converted only

Sakura Kitipukski, or Robert Peters, the young Indian referred to in this article. He is a Junior in Ouachita College, Arkansas. (By courtesy of "Home and Foreign Fields.")

a few years apart. With a vision of making his life count in a worthwhile way for Christ this Indian lad hopes that in making the vision real he can at the same time be one of a vanguard of Indian youth that will help to find a place again in American life for the Indian race.—"Home and Foreign Fields."

PRESENTING PRESIDENT CALLES WITH A BIBLE.

H. T. Marroquin, Secretary Mexico Agency.

For months I had in my mind and heart the idea of giving a Bible to the president of Mexico, General Plutarco Elias Calles, on his birthday, September 25th. Everything was ready: the engraved flexible leather-bound Bible, its special dedication, an artistically engraved leather case made specially for the Bible, also a short speech, and even the committee formed by four ordained ministers, three young lady teachers, a young man, and myself.

I sent a telegram on the 21st to the private secretary of the president, asking for an interview with the chief executive and stating the object of such an interview. On the next day I received a telegram message from President Calles telling me that I could come with the committee on Saturday the 24th at 11.40 a.m.

The interview took place at the castle of Chapultepec, the presidential mansion. The president was most courteous, shaking hands with all the members of our special committee. Then and there reading the dedication which was written on the first white leaf of the Bible, I presented my short speech, saying:

"Dear Mr. President:

"This group of Evangelicals is highly honored in visiting you in the name of the Bible Agency of Mexico, which I humbly represent, on the occasion of your birthday, to present to you this book in proof of the admiration and sincere appreciation which you, as chief magistrate of the nation, deserve from us.

"The sacred Scripture which I place in your hands today declares in its pages—what the lives of many men and the history of many nations confirm,—that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3. 16, 17).

"This is the book that has been persecuted unto blood and fire during the ages. This is the book that has sustained the attacks of a thousand critics, both the impassioned and the impartial. This is the book which has inspired the men and women who have excelled in science, in art, and in industry. In addition to its being the oldest book, it is the only one which up until now has been translated into more than eight hundred languages and dialects, and continues to be translated into a new dialect every six weeks. It is the book which today is never out of the printing press, for there are printed annually more than thirty million copies (Bibles, Testaments and portions). This is the book which has constituted the foundation of true culture and civilization of the peoples of the earth. In a word, this is the book of the Creator for the human creature, because in it there is revealed to us the divine will

and there is presented the sublime figure who is 'The way, the truth, and the life.'

"Those of us who have read and meditated some of the teachings of the Bible are convinced and satisfied that the faithful observance of them elevates man and helps him to be a good son in the family, a good husband, a good father, a good citizen,—in a word, stimulates man to be a constructive element in the society in which he lives, just so far as this is humanly possible. In these pages we have learned to render to Cæsar the things that are Cæsar's, and to God the things that are God's (Mark 12. 17), thus harmonizing the interests of the state and of the church. On an occasion similar to this, our president, whose life had such an untimely end, the apostle of democracy, Mr. Francisco I. Madero, said, 'I hold the Bible in the highest esteem. One of my greatest efforts will be to work that my people may become so enlightened that they may understand the great principles of this book.' This is the conviction and this is the effort of the evangelical Mexican people. We long for the true redemption of our country.

"In closing I will cite you, Mr. President, those memorable words which the God of nations spoke to Joshua, that famous general, successor of the great leader and legislator, Moses. He said unto him, 'This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success' (Joshua 1. 8). Beyond a doubt this book has always been and will always be the best and most faithful counselor of those who are in authority.

"We desire that the days or years which remain of life for you, Mr. President, may be days and years of prosperity and of happiness, worthy of the man who wants to do his duty and knows how to accomplish it.

"We wish for you a happy birthday, and many such days, Mr. President!"

One of the ladies in the group handed the Bible in its case to the President. All the while I was speaking he was listening seemingly with great interest to all I said. When he received the book, he expressed himself briefly but emphatically thus:

"I am very grateful for your gift, which is very dear to me."

The interview did not last over seven or eight minutes, but it was a precious time, indeed every second well spent. We shook hands with him again with a more firm and significant grasp: we were closer together, at least we tried to make him feel that we were. We could tell that he was most favorably impressed with the object of our short visit to him.

May God bless this copy of his written Word in the hands of our well-esteemed president of Mexico, General Plutarco Elias Calles!—American "Bible Society Record."

RECENT TRENDS IN CHINA.

Rev. A. R. Kepler, Shanghai.

The new attitude of the Nationalist government toward student participation in national affairs is rather interesting. The success of the Nationalist movement in its earlier stages was undoubtedly greatly indebted to the dauntless enthusiasm of the students in propaganda work, and to the Russian participation which provided strategy, organization and driving power.

The Russians have already been thrown into the discard, and the leaders in the Nationalist government are vying with one another in manifesting their deadly hatred of anything Bolshevik. Now they are attempting to suppress as well all student participation in national affairs. Manifestoes have been issued which will eliminate students from Kuomingtang activities. Students are not permitted to have any political organization within the schools, or in any way be affiliated with any outside political societies. They are informed that they must give their undivided attention to their immediate task, —the acquirement of an education so as to qualify themselves upon the completion of their studies to participate in the task of national reconstruction.

If this manifesto can be made effective it will undoubtedly bring great relief to the educationalists, be for the best interest of the students themselves, and will make it once more possible to carry on real educational work. I am sure that the world has never witnessed such a spectacle where so much power and influence was wielded by such a youthful and immature and inexperienced group as by the students in China during the

last two years. Their suppression by the authorities cannot but stir within one a feeling of regret, even though we do not question the wisdom of the government in this action.

Another indication of the trend of events is the manifesto issued by the Political Bureau of the Canton government which repudiates the will of Dr. Sun Yat-sen. The Bureau affirms that it is a forgery, the product of Wong Chin-Wai, and that it is unmistakably red. The Bureau directs that it be no longer read in the schools at the weekly Sun Wen memorial service. This position taken by the Political Bureau of the Canton government, should it receive general acceptance, will undoubtedly have a large influence for good upon our educational work. While China undoubtedly will always look upon Sun Yat-sen as the father of modern China, it was not wholesome to give such a place of prominence to his so-called will in the educational life of her youth.

Christian education is still possible in China, and it may be that its most fruitful years are yet to be. In Canton during the week of the Communist holocaust, when thousands were massacred, 31 girls of the True Light Middle School were received into the Christian church. Four of these were seniors, and from non-Christian homes. This school has a student body of more than 300, of whom 95% are members of the Y. W. C. A., though only about 35% are baptized communicants.

It is difficult for Christians in the West to realize the ferocity of the persecution endured by their fellow Christians in China in the last two years,—not only acute attacks, but the chronic type which all the more relentlessly and ceaselessly saps morale and demands the highest type of fortitude. The Chinese Christians have stood the test.

But let us not forget that they are still in the fire! Here are some instances which have come to my desk during recent weeks in reports from our own churches in the Church of Christ in China:

Hainan,—8 chapels burned, the Christians in constant danger of violence and death. Swatow hinterland,—more than 20 of our chapels destroyed or damaged. Fifteen or more Christians were killed, and many had to flee to places of safety.

Wait On!

To talk with God,
No breath is lost,—
Talk on!

To walk with God,
No strength is lost,—
Walk on!

To wait on God,
No time is lost,—
Wait on!

—"Dnyanodaya" (India).

Much of this is directed not solely at the Christians, but at all upholders of law and order. Between bandits, communists and the zealous suppressors of the communists, who not infrequently execute first and then investigate afterwards, the millions of honest, homely, law-abiding folk are facing trials and tests in a spirit of patience and sedulity that could not be surpassed, if equalled, by the Nordics.

RESUMING WORK IN CHINA.

W. Eugene Sallee, Honan.

Home again! If you have never been exiled from your home and work by circumstances over which you had no control you cannot know the joy that is ours to be back in Kaifeng!

During the year I have made four trips back to Kaifeng, and we have been waiting eagerly ten months for the time to come when we could all come back and take up again the broken threads of our work. I spent some time in Kaifeng and Chengchow during the fall, and was convinced that the personal attitude of Marshal Feng Yu-hsiang, as well as that of many of his leading men, was entirely friendly to Christian work, and but for the difficulties of travel and the fact that Honan was still within the fighting zone there was no reason why we should not all return.

Contrary to the advice of both Chinese and foreign friends, eight of us felt the time had come to return to Honan. I was going to return, and so strongly did the seven ladies feel the call to go back that with one mind and heart we all sought by prayer to ask the Father to open the way for us. Many have thought that mission work was finished in China, but we came back with the same urge in our hearts which brought us the first time when the command "Go ye" sent us here to Honan.

There have been more than 2000 wounded soldiers in our school compound at times, but at present there are not more than a thousand. We have established friendly relationships with those in charge, and have begun work among the wounded soldiers. All are delighted beyond words to be back, and we trust that we have made no mistake.

We began preaching twice a day to the wounded soldiers in our school chapel the first Sunday after our return, and carried on the two services throughout the week. Yesterday was our second Sunday at home. It was a wonderful day. The morning service was one that we shall never forget. The chapel, which seats about 600, was crowded to capacity. The window sills, the pulpit platform, and the aisles were all full. However, it was not the large audience that made the service memorable, but rather the character and earnest attention of the people. The wounded soldiers came crowding in. There were the halt, the lame, the blind, and those with arms in slings and legs in splints. One man came borne in the arms of two of his comrades, one came on the back of another man, and one, finding nobody to carry him, sat on the floor and walked along on his hands and feet. How eagerly they did listen! When I had finished preaching I announced that all might go who wanted to, hoping that the congestion might be relieved, so we could divide up into classes for Sunday school. So few left that it was impossible to do anything but have another preaching service, so we had a second sermon by Mr. Chang. We then had to invite the men to leave that the women, many of whom had stood through the two sermons, might have their service. The women had come in droves from the nearby villages, and after we got the men out of the chapel and the women had a chance to spread out, they filled the chapel and Mrs. Sallee and two of the Chinese women preached to them.

Many of the Christians and missionaries are doing personal work in the wards and at the bedsides, and we have never in all our experience seen people so eager to hear the gospel. They plead with the workers to stop and preach to them and pray for them, and they beg for Bibles. So urgent have been the requests for baptism that we have started eight inquirers' classes, in which more than fifty are enrolled.

The faithfulness of most of the Christians, evangelists, Bible women, and other workers during these trying months gives us cause for praise. The hearty welcome from the Christians, the friendly attitude of the people, and the wonderful opportunities for preaching the gospel assure us that the Father led us back at his appointed time and convince us that the day of mission work in China is not over. The future shall see yet more glorious triumphs of his matchless grace!

MAIL EVANGELISM FOR THE JEWS.

Charles Wiesenberg, of the Christian Witness to Israel, New York City.

It was the Jews themselves that taught the writer a method of evangelization that no other missionary was doing. They did not do it willingly, yet were the cause of the idea. At the same time they placed in our hands an accurate and extensive knowledge of their attitude to Christianity.

It occurred during the troublesome times of 1921-22, when the Jewish boycott in our neighborhood was at its height, owing to the worldwide publicity given to the persecution by the Jews of Harry Bucalstein, a young convert, in the courts of our city. The writer was downcast, for no Jews had come into the mission for a long time to ask for literature or to inquire the way of life. The hostility was too great for us to go out in the streets to meet them. But this period of anxiety was fruitful in an idea:

"If I cannot get to them personally, I'll write them a letter!"

Simple, it is true, for we do it every day in the secular duties of our lives, yet use it very, very little in the propagation of the gospel, not alone to Jews, but to all peoples. A wondrously sufficient and efficient scope of evangelization had been needlessly neglected. The humblest saint can write an occasional "witnessing letter," and the learned saint should discipline himself in a careful, studied, persistent use of letters to acquaint his friends and others concerning Christ's power to save. The ministry and the Christian editors have not begun to comprehend the power that is latent in a well-worded letter addressed to a lost soul.

The worn-out objection, "He won't read

1 2 3 4 5 6 7 8

9 10 11 12 13 14 15 16 17

Seventeen countries represented in one Sunday school in Ohio: 1—Polish, 2—American, 3—Austrian, 4—English, 5—P. I. American, 6—Russian, 7—Slavish, 8—Roumanian, 9—German, 10—Greek, 11—Czechoslovakian, 12—Italian, 13—Irish, 14—Scotch, 15—Hungarian, 16—Spanish, 17—French.—(By courtesy of the American Bible Society.)

it," displays the low ebb of faith and utter lack of Christian initiative. They do read letters. And a Jew reads them even though he may not like the contents and does not readily accept the message of faith. He usually does not "talk back" to a letter, even if he is burning up with a desire to annihilate the Christian Jew who wrote it. It takes the utmost the Christian Jew has in poise and spiritual balance to withstand calmly and in quietness of soul the tirade of blasphemy and bitter hatred of his unbelieving Jewish field. The reader does not get excited as happens in a great many personal interviews, and in public meeting work. Even though the Jew may burn up a few letters, the next one may be read, as the scenes of his daily life change.

The value of the "witnessing letter" lies in the fact that a message of Christ is put into his hands and gets him to think of what we have to say about our Lord. It is of importance to get our viewpoint to him in a way void of any irritating features. These letters are sent to thousands of Jews at a small expense, and it has been proved that they will work. Jews will not only read them, but will pass them on to others.

Some write back in antagonism, others that we should send them a New Testament. Others will be indoctrinated and instructed. Still others will find their arguments answered. And the loud boasters of "knowing Christianity" will be silenced when they learn the truth.

In the letters that Jews write in reply to the "Dear Hebrew Friend Letters" is found a wealth of material for thought as to their viewpoint on Christian experience and teaching. A few are cited below:

"I believe a Jew, believing in his religion, has as much in common with the Maker of this world as those who follow the teachings of Christ";

"First, reform your Christian brethren! They need more of it than the Jews. They can work out their own salvation without yours or Christ's help. Start a mission to the Christians, and when they become good your national and state jails might become empty";

"Judaism, I assure you, is not disintegrat-

ing. It is gradually broadening in viewpoint and becoming more modernistic";

"I wish to defend Judaism as a race and as a religion. Jews have never forsaken, and never will forsake, their belief in God. At no time and nowhere have Jews ever been distrustful of God. We have never left him."

These examples are but a few from many that have been received. They give the attitudes, differences and general knowledge that the Jews have of Christ. The last forty years have seen a great advance in their evangelization in America. The future will ring with the glorious praises of Jews who worship the lowly Nazarene.—"Christian Standard."

TROPHIES OF GRACE.

Chang Sun is thirty years of age, of a high class family and mother of a son nine years old. When approached by the Bible woman she was haughty and indifferent. To engage her in conversation the question was asked:

"Where is your husband?"

"Oh, he has gone to Japan!"

"Does he provide well for you?"

"Not a penny does he send."

After being told the story of salvation she was asked to accept Christ as the only comforter for her lonely heart. "Comfort her lonely heart," she repeated the words. The Bible would tell her more about Jesus, and she should buy a copy.

She had no money. However, some days after the Bible woman returned to the hospital a letter came from the young woman, enclosing the price of a Bible. Later the church leader wrote telling what an earnest Christian the young widow had become. Young widow! Yes, as a matter of fact her husband had died when she was but twenty-one years old. Some months after his death her child had been born. As a son born after the death of the father is most precious because the only hope of future blessings for the family, she was a proud mother.

In place of deceit and pride there was now a truthful and humble spirit. She requested opportunity for Bible study by correspondence, and also in the next big Bible class. If God permits she will give her life to his service, she says.—"Korean Broadcasts."

Some time ago I wrote about fetching a sick heathen man in my car, and how subsequently "Jim" turned, with his wife, to the Lord. Later his little girl followed in their steps, and then a brother and his wife and some of their children. At a gathering of the Christians to make offerings for the building of our new hall, Jim stood up and said:

"I wish to give a cow to the work of the Lord, and it isn't an old one, for it has had only three calves!"

We might not have thought so much about it had it been from one who had been longer in the way, but coming from "Jim," the people broke out into a chorus of praises. His brother gave a sheep.

Praise God with us for such gifts! These men have given up a lot for the Lord. Their beer has gone, their snuff-boxes, their pipes, their heathen dances and weddings, all that is dear to a man steeped in fleshly lust and passion have been given up for the sake of him who died for them, and they want to live a clean life, "cleansing themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." Please do not forget them at the throne of grace!—G. J. Pugh in "Echoes of Service."

A Passer-By.

Miss Jessie A. Marriott, Fukien.

See a group of women and girls out under a tree in a Chinese village! They are listening to the story of Jesus. The missionary is telling of the power of Jesus Christ in a life.

A young man 24 years of age passes by. He stops. He looks. He listens. He asks a question:

"Has Jesus Christ power today?"

"Yes, oh, yes, Jesus has power today!" answers the missionary.

"My grandfather and my grandmother taught me to worship idols. They must have taught me the wrong way."

"Where do you live?" the missionary asks.

"Right over there," said the young man, pointing to a mud house near by.

At once the whole group of fifty women and girls followed the missionary to the house. The young man began telling his wife all the things that he had heard. With tears in her eyes she listened. Why? Because this man had sold nearly all the furni-

ture to get money to give to the idols that he might be told what medicine to take. The medicine had been taken, but no relief had come. The next morning the three-year-old girl was to be sold for $9. The money was to be used in asking the idol why the former prescription had failed.

As this young man told of the wonderful news he had heard out under the trees, his face was radiant. "Jesus Christ has power today! The missionary told me, and I believe it."

The wife listened to the story, and saw that her husband had found the Saviour. She was greatly stirred.

The young man stepped up on a ladder, and from a shelf took down the family idols. The crockery ones he smashed in pieces. The wooden ones he put in a pile outside the door. He went to the kitchen. He got a match. He hurried out and set fire to all those idols and ancestral tablets. He exclaimed:

"I surrender all, I am a new man."

The neighbors and friends, the fifty women and girls who were now looking on, thought that a terrible thing. They went to his wife and said:

"You will not give up your mother god, will you? Something dreadful might happen to you."

But into the bed room she went, and took her precious mother god, and put it in the fire with the other idols, worshiped for so many years.

The young man said: "I have been ill five years, right here (pointing to his stomach). Can Jesus heal today?"

"Yes, if you believe Jesus will make you well. In Hinghwa there is a hospital. There is a doctor there. Jesus lives in the heart of that doctor. That doctor has a father in England. Jesus lives in the heart of that father. That kind father sends his own money to furnish a room for poor Chinese who are ill. There in that hospital you can get well. Take this letter to the doctor! You will have a room, a nurse and medicine."

With glad and grateful heart Thursday found this young man settled in the hospital. Saturday night at a little prayer meeting he gave a ringing testimony to what had happened to him out under the tree in his own village. He knew there was power in Jesus Christ. He knew Jesus had power to change a life. Jesus had changed his life.

Blessed Lord Jesus, have mercy upon thy church, and give, we pray thee, the spirit of prayèr and supplication as of old, that thy church may prove what power from thee rests upon her and her testimony for thee to win the world to thy feet! Amen.—Andrew Murray.

The man got well. He learned to read. His wife learned to read. The little girl was not sold. This happy family are now in the village home. There is some furniture there. They tell their friends of Jesus and his power to save. The ulcer in that man's stomach was entirely cured. The neighbors think it marvelous that a Christian physician can do so much.

A church is needed now. As a result of this one man's conversion many have become interested. Can you tell the story of love to some one who will respond? Can you tell it to some one who will send a worker to help the missionary who stood alone under that tree?

Did It Pay?

Rev. Edward M. Haymaker, D. D.

Many years ago, about 1912, a young girl was taken out of a regulation native family of the laboring class and given an opportunity to learn trained nursing in our mission hospital.

The family consisted of the father, mother, three brothers and three sisters. The youngest sister was later sent to our mission Normal School and has become a fine teacher, a splendid Christian, a model young lady. The father and mother lived a bickering dog-and-cat life. He proved unfaithful to his marriage vows, and she finally abandoned him, partly for his adultery but principally because he was so quarrelsome. The remaining sister ran off without marriage with a fellow who later abandoned her and her child, and her life has been miserable ever since. The three brothers, though unusually bright, are all undecided in character, chased now and then by the authorities, and fooling around from one occupation to another and getting nowhere.

The heroine of our story under the influence of the training school proved faithful, studious, industrious, devotional, and reli-

able. She completed her three-years nurse's course, and continued in the hospital, where she was needed. When the quake destroyed the hospital building, she and part of the time dear old Dr. Hedges, a superannuated but devoted retired physician of Chicago, kept the institution on its feet in a wretched little lean-to shack, so that our license never lapsed and the medical work never stopped.

When by the rebuilding of the hospital and by the coming of Dr. Ainslie and Mrs. Nurminger the institution renewed its activities in proper form, and the Nurses' School was filled with promising students, our heroine began private nursing among the plantations near her home, mainly of German ownership. She immediately got all the work she could do, and not only did it well, but by her thorough Christian character she has so commended herself to one of the largest plantations that the manager has built a picturesque cottage with rock bordered walks for her and her mother to live in and make it her center of operations. Through her nursing efficiency and her Christian earnestness she is recognized in all that neighborhood as a social worker and authority on sanitation and pretty nearly everything else.

Through her the plantation hands are learning to keep clean. When mothers bring dirty, filthy, sick babies for her to tell them what to do or take, she says:

"I will not do anything for that baby till you take it home and wash it thoroughly. The dirt alone is enough to kill it. Go clean the poor thing up!"

We have talked with plantation owners, employees, and laborers of the poorest class, and though the foreigners do not like to employ natives as nurses, doctors, governesses, &c., mostly from lack of confidence, yet they all have only the warmest approval for the professional work, the life and the influence of this girl. She is the veritable patron saint of that whole region, and the good she is accomplishing is beyond expression or calculation. She is now getting along to about 35 years of age, and has never married, though she has been almost persecuted by aspirants for her hand. It is a little doubtful whether she ever will, as her profession makes her independent, and her experience of home life which would likely be repeated in her own case acts as a deterrent.

Did the work and expense put on this trained nurse pay? Did the effort of Miss Morrison, who has developed a splendid Christian teacher out of her sister, pay? Isn't it strange that the two we have trained in our mission institutions have turned out so well, and all the rest of the family so badly? Do you see why the freethinking authorities of this country back our mission work as far as the law will allow them, "because it is a moralizing force"? Do you see why even a minister of Education or a president will send his children to our schools rather than to the religionless schools of the state? Does it all pay?—"Guatemala News."

CURRENT THOUGHT.

Islam is the only one of the great religions that definitely claims to correct, complete and supersede Christianity; the only one that categorically denies the truth of Christianity; the only one that has in the past signally defeated Christianity; the only one that seriously disputes the world with Christianity; the only one which in several parts of the world is today forestalling and gaining on Christianity.

The effect of a sermon is not a question of its length. Some discourses of ten minutes are nine minutes too long. Others are all too short when they occupy an hour. It is the hearer who makes a sermon long or short, quite as much as the preacher. There may be a happy or useful medium in this respect, but the modern heartless and mindless demand for shorter sermons, and even shorter services, for mere brevity's sake, is but a device of godless superficiality against which every preacher who is loyal to his message will stand firm.—Dr. Frank Ballard.

A missioner feels like shouting sometimes when reciting his breviary. The discouragements of the day, the lonesomeness in a pagan throng, the lack of virtue in himself, all are forgotten in the knowledge that he is working among God's own people, the inheritance of Christ the king. A pagan who before seemed of the earth earthy, sunk in the depths of sin, becomes ennobled and specially marked with the claim of Christ.

Louise Andrews Camp at Northfield for self-supporting young women. Beautiful for situation, overlooking the Connecticut valley. Under the direction of the Young Women's Conference committee.

We are prospectors in a land that is registered in the name of God, and the grains of gold washed out with so much toil no longer seem small, and the vein will be rich as the choice gift of God to his Son. If we are pioneers in a lawless land it must be in order that ground be broken and the first lode bared before the organized city springs up, the holy mount of Sion, where God's precepts are preached in a law-abiding community.—Francis X. Ford in "Commonweal" (Romanist).

Of course we want self-expression, and we need schools and colleges which will bring out real individuality instead of molding boys and girls alike and turning them out after a pattern. But before you can express yourself you must be something and have something to express. Self-expression is not letting yourself go and riding roughshod over the decent conventions of life. There can be no true self-expression without continual reference to moral law and social obligation.

Men and women cannot justify anything by saying they are merely expressing themselves. How many plead insanity as an afterthought when a murder has been committed cold-bloodedly!

It is time for us to center our minds on that part of our lives which is free, and to declare again for men's moral responsibility. This is a serious state of affairs. Tell a lot of young people everything about a man's physical descent, and nothing about his spiritual ascent, and you have made a clear way for them to evade most of their obligations! The way of scientific materialism is the way of moral death. The utter ennui of a generation of youth which has exhausted all possibilities of sensation and squeezed all the enthusiasm out of life! When will we learn that we cannot pursue happiness directly; that it comes only as a by-product of service and right living; that it dies when we seek it as a flower wilts for being held too tightly in one's hand?—Samuel M. Shoemaker.

Kodaikanal, South India.

Dear Mr. Moody,

Thank you again for the **Record of Christian Work!** Its monthly visits are always appreciated both in our household and in other households.

Mrs. Chandler and I have come to the age of retirement, but I still have opportunity to help on the revision of the Tamil Bible. Our two revisers and executive committee of six have finished the revision of the New Testament and passed it up for early publication. I am glad to have a chance to go on with that work a little longer in the Old Testament.

Yours faithfully,
(Signed) J. S. Chandler.

Is the Sense of God's Presence a Delusion?

Rev. James Gordon Gilkey, D. D.

South Congregational Church, Springfield, Mass.

How many of the people in a congregation like this have had—sometime in life—a sense of God's presence? Certainly the great majority. Perhaps as many as nine out of every ten. Our feeling of God's reality and nearness may not be a constant thing, and we may refuse to discuss it with other people because of the intimate facts we should be called upon to reveal, but there the experience is. For most of us it is as real as anything in our inner life.

In a recent volume on psychology Professor Pratt of Williams gives this chapter from the experience of one of his correspondents. This person writes:

"At times God is very real to me. He seems more real, more near, than any human being. Sometimes this sense of his presence comes when I am in the midst of great sorrow or anxiety. At other times there seems no special reason for the coming of the feeling. For example, when I have been alone outdoors, or when I have been reading something that has touched me deeply by its beauty or its truth, then I often have the quick, glad sense that God is near. These experiences are not accompanied by any emotional excitement. Rather they bring a feeling of deep peace and gladness. I have never spoken of them to anyone, but they are my strongest ground for belief in God."

Those words might have been written by many of us. There is a picture of our sense of God.

In the case of other people the feeling of God's presence came suddenly and unexpectedly at a particular crisis in life. Here, again, the people who had the experience may not care to discuss it with outsiders, and may find that it never returns. But in that single radiant moment years ago they were perfectly sure of God's nearness and reality.

More people than you imagine can look back to an experience of that type. Professor Pratt gives this quotation from the letter of another friend:

"On that particular Sunday morning I finally went to church out of deference to the desires of those who were dear to me. Dr. A. J. Gordon of Boston was the preacher, but nothing that he said touched me at all. After the service I found I was supposed to attend a Sunday school class which Mrs. Gordon was teaching. I can remember that I did not pay much attention to what she said. Afterward Mrs. Gordon detained me, and began to ask me about myself and my doubts. Then she knelt beside me and began to pray. I thought the whole performance something of a bore, but I stayed because I did not want to be discourteous. At this late date I cannot recall a word of her prayer, and even at the time I had a hazy idea of what she was saying. But in the middle of that prayer something strange happened. There suddenly came to me an overwhelming sense of a presence infinitely true and pure and tender. It broke through all my preconceived notions, and revealed itself to me in such power and beauty that even today—twenty-five years later,—that experience seems the most real and vivid thing in my whole life. There was no physical manifestation of the presence, nor were there any physical sensations on my part. I simply felt myself in the presence of the soul of all souls. I made no sign to Mrs. Gordon of what was happening, nor did I ever tell her a word about it. Never before have I tried to describe the experience to an outsider. But there it is, the strongest influence in my whole life."

Were these people deluded? Were they the victims of an overwrought imagination, or did their life really meet the life of God? Here are questions which, obviously, go to the heart of religion. Suppose we try to answer them this morning!

The skeptics of our time make two attacks on the validity of such experiences. They point out, to begin with, that many of the people who have a vivid sense of God prove to be abnormal individuals. Then they jump to the conclusion that the feeling of God's presence is always the product of an overwrought or unstable body-brain mechanism.

Consider, for example, one of the greatest of the medieval mystics, the Spanish nun Teresa. Here is her own account of one of her mystical experiences:

"As I was at prayer on the day of Saint

Peter I saw, or rather felt, the Christ beside me. I knew it was he, and he seemed to be walking at my right side. As this was not a vision of the imagination, I could not understand in what form he was present. But there he was, at my right side. I felt him very clearly."

Accepting this record as authentic, the skeptics turn to Saint Teresa herself. What kind of a person was she? Did she have a normal mind in a normal body? Were her statements to be taken at their face value? Here is the unfortunate record of her mental and physical condition penned by the saint herself:

"To dispose me toward my profession, the Lord sent me a great illness. I had weakness as well as fever. The new manner of life in the convent and the change in my food increased my ill-health, and my heart trouble became extreme. Thus I passed my first year in the convent. Much of the time I was only partly conscious, and sometimes I lost consciousness altogether. In the month of August I was taken with a fainting fit which lasted four days without any return of consciousness whatever. The sisters were so sure that I was dead that when I finally did regain consciousness I found on my eyelids the wax of the candle they had used to see if I were still living."

Obviously this was an abnormal personality. Obviously the saint's vision of God and Christ were affected—to some degree at least,—by the erratic operations of an unstable body-brain mechanism. The conclusions drawn by the skeptics are familiar to us all.

"Why," they say, "do you put any trust in these alleged experiences of God? The so-called 'great mystics' were obviously neurotics. Their particular delusion was a feeling that God was near them. What if your own sense of his presence is the product of a body-brain mechanism temporarily out of adjustment?"

Here is the current argument. Is there any reply to it?

The reply is obvious. Granted that many of the great mystics were unstable personalities, and that many of their alleged visions were delusions, the experiences of these abnormal people have nothing to do with the experiences of normal people! Because some individuals have a false sense of God it does not follow that no one can have a true sense of him. Consider a parallel case in another realm of human experience!

Here are a dozen people standing in a garden in mid-summer, admiring the beauty of the flowers. It happens that one of the men has an abnormal color-sense. Presently he begins to report the most astonishing observations. He says that the roses and the grass look to him the same in color, and that if that particular color is red the grass is certainly red. Then he adds that he sees little difference between the color of the sunflowers and the color of the sky. If that color is blue, then the sunflowers are certainly blue. There, obviously, is an abnormal personality undergoing an abnormal experience. But because this man sees red grass and blue sunflowers would you argue that the color-sense of all the people in the garden was misleading, and that the beauty the other eleven people thought they saw in the vari-colored flowers was an illusion? There is our reply to this first argument of the skeptics. We willingly admit that many of the people who have claimed to see or feel God were neurotics, and that their testimony is not trustworthy. But we insist that the normal and the abnormal groups must be kept separate. Certainly the illusions of one cannot be used to discredit the entirely different experiences of the other.

The second objection raised by the skeptics is far more interesting. They say to us, "The human mind is not infallible. As a matter of fact, it is constantly playing tricks upon us. One of its tricks, familiar to us all, is to generate the feeling that there is someone hiding behind our chair or standing just around the corner. In reality no one is there, but time and again all of us are haunted by this sense of an invisible human presence. What if our feeling of God's nearness is a similar illusion?"

Many of you will recall that the January number of the "Atlantic Monthly" contained an article in which this argument was developed with great skill. The author, one of the leading skeptics of our time, told how he had generated in the minds of many people this sense of an invisible presence. He writes:

"The subject of the experiment sits in a dimly lighted room with his back to the

assistants, who stand silent some twenty-five feet away. He is then blindfolded and told that at any moment one of the assistants is liable to step forward and stand silently behind his chair. When this happens he is to raise his hand. The floor is covered with heavy rugs to obliterate the sound of footsteps."

One of the subjects of the experiment gives this account of his subsequent experiences.

"After I had been sitting in the chair a minute or two I suddenly had the feeling that someone was near me. I had no visual image of the person, but I felt sure it was a person, and that he or she was standing behind my chair about four feet away and a little to the left. I had a somewhat uncanny feeling, and then an intense desire to stand up and face the person waiting there. This impulse to stand (not out of respect to the other person, but in order to have better control of my faculties,) was very clear and insistent."

But was there anyone there? The account of the experiment ends with this devastating sentence.

"As a matter of fact there was no one in the room, nor had there been anyone there for about three minutes."

What if our sense of God's presence is a similar trick played upon us by the mind?

But anyone who thinks carefully will soon see the answer to this argument. We all admit that the mind does make mistakes, but it certainly does not follow that it makes mistakes all the time. Some of its conclusions may be false, but others are certainly true. Look again at that man who is blindfolded in the psychologist's chair! He is certainly deluded when he thinks someone is standing just behind him. But in other conclusions which he reaches he is obviously not deluded. He begins to think, for example, about the laboratory in which the experiment is being carried on. It is a building carefully erected with certain definite aims in mind. It contains a great deal of complicated apparatus, designed and collected with certain purposes in view. Within the building a number of ingenious experiments are being carried on, in one of which he himself has a part. Are all those things the results of sheer coincidence, or is there a psychologist somewhere on the premises who is responsible for the building, the apparatus, and the experiments? The man in the chair infers such a person is there, though very likely he has never seen him, touched him, or heard him speak. In this inference he is indubitably right, though when he imagines that the psychologist is hiding behind his chair he is demonstrably wrong.

Surely you see the application of this parable to the problem of God's reality and our sense of his presence. Granted that our mental apparatus is imperfect, and that some of its inferences are probably wrong! Granted that thousands of people, attempting to localize God in some sacred mountain, some holy shrine, or at their own side, have been pitifully mistaken! Our major inference about this strange laboratory which we call the universe is certainly right. Someone else is here, someone who is responsible for the building, the apparatus, the unending experiments. Some of our guesses about that other self may be wrong, but our conviction that he is a reality, and that he is somewhere on the premises, is certainly right. At that point we are not the victims of a delusion.

Suppose, now, we carry the discussion a step further! What is the experience of God which a normal man of today can expect to have? What will such a man's sense of God's presence be?

Some of us rule out at once strange psychological experiences such as visions, auditory sensations, and the all-too-familiar hallucinations of disordered minds. Some of us also rule out all such uncanny sensations as those of the blindfolded man in the chair. We have never had the feeling that God was standing just behind us in material or semi-material form. We doubt whether any thoroughly normal person has such a feeling. What we mean by the sense of God's presence is something wholly different. Jesus described the experience centuries ago when he said quietly and simply, "I am not alone: the Father is with me." That is the experience of God for which some of us are arguing today. It is the sense of God's presence which some of us have, and which is the most precious thing in our inner life. As we look out on this vast universe, so great that our tiny human lives are almost invisible against the background of suns and

stars and planets, we feel that we are not alone. Someone else is here with us, someone who knows and loves and cares. As we face the strange adventure of life and the still stranger adventure of death, we are unafraid. Someone else is here with us, someone who can guide and strengthen and sustain.

Perhaps we can best describe our inner feeling by contrasting it with the feeling of those who do not share our attitude. Listen to the sad words of Jean Paul Richter, the German skeptic of a century ago:

"There is no God. I have traversed the worlds, I have risen to the suns, I have passed athwart the great waste places of the sky. There is no God. I have descended to the place where the very shadow cast by being dies out and ends. I have gazed into the gulf beyond and cried, 'Father, where art thou?' But no answer came, save the sound of the eternal storm which rages uncontrolled. We are orphans, you and I. Every soul in this vast corpse-trench of the universe is utterly alone."

Our sense of God's presence? It is the feeling which is diametrically opposed to that feeling of Richter's. "I am not alone: the Father is with me."

If all this is true, and we are not alone in the adventure of life, why does our sense of God's presence fluctuate so constantly? Why are there some people who never have this feeling at all?

We can suggest our answer to that question by quoting the results of an investigation recently carried on by one of our coast-guard vessels.

The officers on this ship spent several weeks studying the fog-banks off the coast of Newfoundland. With the help of ingenious instruments devised by the Bureau of Standards in Washington, they reached some interesting conclusions about fogs. In a fog bank 3 feet wide, 6 feet high and 100 feet long there is only about one-seventh of a glass of water. That small amount of moisture is split up into some 60,000,000,000 drops, each one perhaps four-ten-thousandths of an inch in diameter. Inconceivably small things, and yet when the fog settles down it can blot out such vast realities as the sea, the sky, and even the sun! Things quite as small and insignificant have a similar power to deaden our mental and spiritual faculties. The slightest discomfort leaves us unable to appreciate the full beauty of art or music or nature. An undetected inner anxiety will take the charm from the comradeship of those we love, leaving us wondering what has happened to our friends and why they no longer appeal to us. If we are to have days of clear vision at sea, weather conditions must be exactly right. There can be no drops of moisture in the air, even as small as four-ten-thousandths of an inch in size. If we are to respond fully to beauty or friendship, there must be perfect coördination of our higher powers, and an absence of all little strains, both mental and physical.

The sense of God's presence? The clear feeling of comradeship with him? Why should we wonder that it comes so seldom, and that there are many people who have never had it? Only at rare and lonely moments do we achieve that perfect coördination of all our powers, that perfect harmony of the outer and the inner worlds, which give our spirit its moment of further vision.

Deep, deep into the west I gazed. The light
Was clear and tranquil as a bird that soars
Wide-winged on the smooth wind.
Then came a certain moment,
Came and straight was gone. . . . .
One standing on an airy balcony
And looking down upon a swarming crowd
Sees someone beckon him with finger-tips
While eye meets eye. He turns and looks again,
But the man is lost, and the crowd sways and swarms.
Shall he then say, "Thus 'tis proved a dream!
No finger beckoned, no eye met my own"?
Neither can I say that. There was a hint,
A thrill, a summons,—faint yet absolute,—
Which ran across the West. A change
Was wrought in me: the throng
Of dusty cares, hopes, pleasures, prides fell off,
And from a sacred solitude I gazed
Deep, deep into the liquid eyes of life.

If these moments of spiritual vision are such rare and elusive things, is there any way by which a man can create them or even increase their frequency?

There is one of the perennial questions in religion. In our own time thousands of sincere people, many fine boys and girls included in the number, are asking it. Dr. Coffin told the story of a Harvard student who raised that question with him. This boy had a fine character and a splendid record, but as yet he had never had the experience of God which he craved. How

could he get it? As the boy put the problem to Dr. Coffin in typical student language, "Can't you put me next?"

Two Suggestions.

To these sincere seekers after God we make two simple and practical suggestions.

We urge them, first of all, to repeat deliberately whatever experience puts them at their own best. When they are living steadily on their own highest level they will be far more likely to gain that convincing sense of God's nearness which they crave.

Last month one of the seniors at Amherst made a strange confession to me. All through his college course this boy has maintained an attitude of unwavering skepticism. He has often taken occasion to say to me that the arguments of the modernists are—to his way of thinking—wholly inconclusive, and that the universe can be explained wholly satisfactorily without any mention of God. He insists that the only choice open to any intelligent man is the choice between complete agnosticism and a blind acceptance of extreme medieval Catholicism. Yet strangely enough that boy came last month to admit to me that he was not wholly satisfied with himself or his philosophy of life. He went on to confess what I had begun to surmise, that beneath his somewhat cold and forbidding exterior there was a profoundly mystical nature, and that he was hoping all the time that he would get—sometime and somehow—a convincing experience of God. I asked him if he had never had an experience which gave him some feeling, however slight or transitory, of a greater world, a greater life beyond his own. He replied:

"I never get it in churches. I never get it from arguments or books. But ten minutes of really great music, and everything in this world is left behind!" How can that boy gain his experience of God? He has found the way to lift himself to a higher level of thought and life—through music. That is his road to the strange and unseen world of the spirit which all of us are seeking. Let him follow that road day after day! Some day he will find approaching him on that road the great comrade in whose presence all our restlessness and weariness fade away.

You want to deepen your sense of God? Look back over your own life and see what situations and experiences lift you to your highest level! Music, silence, prayer, worship, communion with nature, the sacrificial service of others, what are they all but roads that lead us to the great reality at the heart of things? We train ourselves to find the splendor that lies hidden in the world of nature, the world of art, the world of music. Why should we not train ourselves to discover the deepest splendor of all, the unseen comrade in the midst of life?

The other suggestion is equally simple and practical. If you want to have an experience of God you must put out of your life whatever habits, attitudes, or even thoughts seem to you unworthy. No one has ever explained why it is the pure in heart, and only the pure in heart, who see God. But the fact remains as Jesus stated it. Just as long as a man keeps in his life any element of which he is secretly ashamed, or which he secretly questions, his range of spiritual vision will be pitifully limited. But just as soon as any man makes a deliberate effort to live—secretly as well as openly—on his own highest moral level, then the fog begins to grow thin and he begins to catch visions of far horizons and the light streaming down from somewhere above.

Listen to this fragment of spiritual autobiography quoted by Rufus Jones, one of our noblest mystics! The writer is a person who for months had been striving to gain a deeper sense of God.

"After a long period of jangling conflict and inner misery I finally stopped doing the insincere thing I had been doing for so long. Then the marvel happened. It was as if a great rubber band which had been stretched for a long time to the breaking-point were suddenly released and snapped back into its normal state. I found that everything in my world suddenly changed. Everything seemed glorious because of its relation to some great central life. Henceforth nothing seemed to matter but that great reality at the heart of things."

You want a sense of God's presence? Look at yourself honestly! You are asking for the greatest experience that ever comes to a human soul. Are you ready to pay the price that such an experience costs? "If with all your heart ye truly seek me, ye shall surely ever find me." Thus saith your God.

The Hazard of Faith.

Rev. Robert M. Russell.

Presbyterian Church, Larchmont, N. Y.

Alfred de Musset tells us there are three futile things in life,—a battle without a charge, a journey without a book, and a life without a love. I should like to add a fourth as equally futile, namely, a religion without risk. I would refer you to the Acts of the Apostles, 15. 25, 26: "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ."

It would be difficult to find two men more unlike than Paul and Barnabas. Yet these two men, opposite in characteristics, gambled with their lives, and risked them in their loyalty to the Lord Jesus Christ. Those of you who have read the letters of the apostle Paul are not at all surprised. With him it was continually the lure of the difficult: he loved the promise of a mighty struggle. With Barnabas it was different. We find him a most companionable man, a peacemaker. It was the contrast between Jonathan and David, between Peter and John, between "Chinese" Gordon and Kitchener.

With this in mind there is one question that I would ask, and related to that question I am going to take the liberty of making two statements.

My question is this, What prompted these men of the early church to take the risk of giving their lives? It was the name of the Lord Jesus Christ.

It is difficult, with our keenest imagination, to picture conditions in that day and compare them with the present time. You and I may profess our belief and allegiance to Jesus Christ in almost any city or village, in almost any institution of learning throughout the length and breadth of these United States. We have and possess religious freedom. Picture if you will the time in which Paul lived! Go with him to the city where he was giving credit and honor to the transforming power of Christ, and as he spoke of the Christ and his power a shout would go out from the border of that crowd not in loyalty, but in derision.

There is no hazard, you say, for us today in comparison with those days, but now, I tell you, loyalty to Christ is as provocative as it was nineteen hundred years ago. Fashion is always before us. Traditions, many of them with damning characteristics to hold us down, are forever knocking at our door.

I ask you how far are you willing to go? What stake in this game of Christianity are you willing to wager? Are you willing to bet your life that there is a God, in terms of fifteen minutes a day, in terms of ten cents a week for some charitable cause; or are you willing to bet your life, to hazard your all in the name of him who loved us and gave himself for us?

Some of you will recognize that I used the definition of religion in the terms given to us during the war by Donald Hankey, when he said, "True religion is betting one's life there is a God." But I believe I am safe in saying that if the apostle Paul were to supplement that definition he would say that true religion is betting one's life that Jesus is the Son of God, and that he is the Saviour of the world, and it is risking everything for the honor of his friendship. Let me repeat that! True religion is betting one's life that Jesus is the Son of God, and the Saviour of the world, and religion—mark you, true religion!—is risking everything for the honor of his friendship. The measure of this hazard reveals the vitality of your faith.

I am not interested in this day with mere conversational art. I am not interested in mere guardianship of so called orthodox spoils. I am not interested in church worship in itself, because I find that church worship is for some people simply a lightning rod which allows certain emotions to pass from life, and they go forth dull and devoid of Christian dynamic.

I think today there is nothing which is so necessary in the life of young men and women in preparatory schools and colleges as seeing in terms of New Testament Christianity the demands which Christ would lay upon us. Two weeks ago it was my privilege to be in the city of Detroit and to witness the tenth quadrennial convention of the Student Volunteer Movement. Some ten years ago it was my privilege to travel from

college to college and among the theological seminaries in the United States and Canada in the interest of recruiting for foreign missionary service. In that day I found leaders, outstanding men and women, dedicating their lives to the foreign mission enterprise. Today I find good young men and women, earnest, and yet I fail to see as many college leaders as in days that are past. I do not offer an explanation, and yet I do feel that perhaps through a variety of situations those of us so called leaders of the Christian faith have not laid enough emphasis upon the great dynamic urgency for the spread of the cause of Christ, and equally important, the commitment of life to his kingdom.

It has been my privilege to have a sort of house-cleaning crusade—not sponsored by me, but by my wife,—when certain old pictures, the accumulation of college days, were put in better condition. Among those pictures I found one given to me in Seminary days by one who is not unknown on this Northfield campus, one who came into my room the first year and told me in simple fashion of his work and loyalty to Christ: and I remember how after that visit my roommate and I purchased an alarm clock that we might rise at six o'clock to follow the example of that famous man of God, Dan Crawford.

Let me tell you a word in connection with one young man who gave up things at home, a career in music, who is now in Africa, fighting leprosy and sleeping sickness at his lonely forest post. What did he say as he came face to face with the challenge of the living Christ? "It becomes steadily clearer that I have not the right to take as a matter of course my happy youth, my good health, my power of work. Out of the depths of my feeling of happiness there grew up gradually an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. He who has been spared pain must feel himself called to alleviate the pains of others. We must all carry our share of the misery which lies upon the world."

When thirty years old Albert Schweitzer resolved to study medicine, and today out there he is one of the greatest minds in the world. Hear a word of his testimony!

"The operation is finished, and I watch for the sick man's awakening. He stares about him and exclaims in wonder, 'I have no more pain, I have no more pain!' His hand feels for mine and will not let it go. Then I begin to tell him and the others that it is the Lord Jesus who told the doctor and his wife to come, and that white people gave me money to live here and cure the sick. Then I have to answer questions as to who these white people are, where they live, how they know that the natives suffer from sickness. The sun is shining through the coffee bushes, but we stay there side by side and feel that we know by experience the meaning of the word, 'All ye are brethren.'"

I am not making an appeal today for any foreign missionary enterprise, but I am taking you back, if I may, to the motive which transformed the world through the power of Christ. What prompted Paul and Barnabas to take that hazard? What prompted Dan Crawford, Albert Schweitzer, and a host of other goodly men and women? Here are the answers briefly in two statements as I close.

Venture.

The first one is this, that I find the New Testament teaches that the heart of faith is venture.

Go home and read for yourselves anew that marvelous 11th chapter of the Epistle to the Hebrews! See there how Abraham and Isaac made their venture of faith! We have entirely too much discussion nowadays about so many things we know little about. We divide ourselves scientifically and try to analyze our various motives, rather than wait patiently in the presence of the living God for him to speak unto our souls.

The elements or factors in this world of faith briefly are these. Above all is the vision of Christ. You can put conscience there, and I will agree with you. Place imagination there, and I agree with you. You say, we must have emotion: and emotion we must have, for as someone recently said, we are simply giving our theology a place in this modern day where it may act as the rudder of the ship, directing it either to the right or the left, yet there is a marked absence of emotional power to give strength to direct that ship upstream against the currents of life. Vision, conscience, imagination and emotion, but I would have you add, in these days of deciding for Christ, one

more, the vitalizing companionship of your will. You can picture your conscience, imagination and emotion as three modern up-to-date Pullman cars with every luxury and every bit of modern equipment, but without the vitalizing power of the will that train will never move. In your will is the engine that will take it to its desired haven. Without risk, then, there is no faith.

Again, religion without hazard is a religion which makes no discoveries.

Nothing ventured, nothing won: such is the teaching of experience, such is the revelation of the Bible. You may remain poor, but you will share the riches of God. In common gambling no one is richer save the winner, but where men and women risk their lives for the prize of God everyone in the world shares their gains. Risk your life, and share with humanity the sweetness and the love of God!

You may have seen a poster shown in England before America entered the Great War. The government was calling for recruits. This poster came into my possession and has always challenged my attention, not so much for governments of today as if applied to the kingdom of our Lord Jesus Christ. The poster reads:

"There are three kinds of men: those who hear the call and obey, those who delay, and the others. To which class do you belong?"

So I say today to you Christian friends, what will be your decision in the commitment of life purposes? There are only three classes,—those who hear Christ's call and obey, those who delay, and the others. To which class do you belong?

Some Fruits of the Christian Belief.

Rev. Elmore M. McKee, Yale University.

Carlyle has said that "The thing a man does practically lay to heart and know for certain concerning his vital relations to this mysterious universe, that is his religion." Certainly the heart of the Christian belief is that the universe and our lives are in the hands of a fatherly being, who is revealed in the life and especially the love of Jesus Christ. Where men and women actually believe that, their lives reveal a transformation which is unmistakable.

People frequently ask, "What good is there in religion?" They say their lives are busy and fairly happy. They have no time and they feel no particular need for religion, which they regard as an extra in life. They see no reason for adding on another element to an already overcrowded existence.

The answer to the question "What good is there in religion?" lies in the implications of our text, "By their fruits ye shall know them." When a person sincerely believes that the universe and his life are in the hands of a fatherly being revealed in Jesus Christ, then there result in his life certain characteristics and qualities which are unmistakably powerful. They are characteristics which we all aspire to have when we see them in others. I want to mention four of them.

One of the first fruits of the Christian belief is a quiet mind.

Once Jesus had sent on messengers to prepare for him and his disciples to pass the night in a certain Samaritan village. The villagers were hostile, and would not receive them. The returning disciples wanted to punish them. Jesus quietly led them "to another village."

When a storm arose upon the lake the disciples were a part of its turbulence. Jesus possessed his mind in peace.

During that last week of turmoil before Calvary each day brought a succession of insults, jibes, unkindnesses and cruelties which would have driven frantic any man not certain of the Father's presence. Jesus kept silent and endured, not weakly but with that strength which alone is seen in mighty self-control. He bequeathed to us peace, not as the world giveth. There was One who comforted him, gave him perspective, quietness of mind.

The same faith which Jesus had we are to have. Only our uncertainty need not be as his. He disclosed the heart of the universe to us, so our peace of mind is that of those who walk on a trail already cut to the mountain summit. When prizes we covet are snatched by others; when confidence in ourselves reaches its lowest ebb and we see only failure ahead; when we rush about feverishly, thinking that by doing things we shall save ourselves and the world; or when we

wait for death in a submarine at the ocean's bottom,—we can, through Christ, emerge from frenzy and despair, not through a Stoical attitude that makes us grin and bear, but through the freedom and abandon of Christ, who is the rock of our defence. He gives us a conviction about the universe. There is quietness of mind, mighty as the eternal peace.

I am told that on a certain Sunday morning during the War, after the British forces had met with the most bitter reverses and all London was clouded in gloom, several more hundreds than usual crowded into "Dick" Sheppard's church on Trafalgar Square. He went before the congregation prior to the service, as was frequently his custom, and stood on the chancel steps, looking out into a great sea of faces. He sensed their common bitterness, bereavement and despair, and their common needs, hopes and searchings for something greater than themselves. He spoke to them just four words:

"Well, we're *here!*"

Yes, they were *there*. They were in the sanctuary, a great company with common needs and a common reaching for the presence of God. The everlasting peace was among them that morning. All was gone, perhaps, but God. They could be thankful and could derive strength from their common quest. Through religion they experienced a quiet mind.

Stability of Purpose.

A second fruit of the Christian belief is stability of purpose.

Jesus was finding the central purpose of his life when he fought his temptations in the desert wilderness. All kinds of short-cut methods of gaining popularity, prominence, and the control of men suggested themselves. He put them aside, chose the royal way of winning men one by one in their hearts to love, honor, righteousness, God. It was hard going most of the time. Toward the end it seemed that everyone deserted. Peter alone followed him after Gethsemane into the courtyard of the high priest. Then Peter denied him. Jesus passed and looked at him. Peter wept. Jesus stuck to his purpose. On the cross he said, "It is finished!" The Master of men never lowered his colors! God the Father called him, led him, sustained him.

This is an exciting and upset world. New worlds of experience are opening, and people are questioning everything,—standards, thought, institutions. Men of ordinary clay reveal instability, uncertainty. Their lives and words are an "If" or a "Perhaps." The eddies and currents whirl them around. Temptations, doubts, reverses, are uppermost. Chaos is dominant.

The man of Christian certainty stands like a rock of Gibraltar. He is not a part of the chaos. People lean upon him.

There is something challenging about the story of "Sorrell and Son." It deals with a noble comradeship between a father and a son. They share everything. "No secrets" is their watchword. Misfortune leaves the father without resources, only his small son. He slaves as a hotel porter to pay for his son's board, and to send him to a town school, then to a public school. He rises, becomes head porter, then manager of a prosperous hotel. The boy goes on to college, winning honors, to medical school, to a hospital staff position, and becomes a great surgeon. True to the boy, the father gave himself, and finally died.

A man ought to have as much devotion and purpose about his religion as he does in the best of his human relationships. The trail has been cut in Jesus' life, and the purpose behind the universe disclosed. The march of creative love is on. A war, death, skepticism, a new teaching in psychology, loneliness, obstacles, fewness of volunteers, —these things will bring discouragement in our weak moments, but if our faith is venturing into the universe's complexity at the point where Jesus pierced its mystery we shall not falter. The world's chaos shall not be ours. God's loving purposes are sure and eternal. We worry too much. Underneath are the everlasting energies of love seeking channels for their creative work.

Triumph over Pain.

A third fruit of the adventurous Christian faith is the power to triumph over physical and spiritual pain.

When the nails pierced the flesh of Jesus upon the cross sharp twinges of pain shot through his body, yet these twinges were not as acute as his pain and anguish of soul. Now what did this dual experience of pain cause him to do? Did he resist? Possibly

for a moment of despair, as he said, "My God, why hast thou forsaken me?" Then he accepted it. He went out to meet it, came to terms with it. Jesus and pain marched together. Pain was an ally that brought him closer to the Father, to yet greater certainty of the Father's unseen but real presence. Then he was able to say, "Into thy hands I commend my spirit." All was gone, —followers, prestige, family, success. His physical body was perishing,—all gone, but God. That was enough. Behind the veil of the senses the universe was kindly, friendly. Love was disclosed more fully, more bravely. In the comradeship of the Father victory came.

These are facts. When a man lies on a hospital bed in pain, or his mother dies, or he is caught in meanness, or loses a job, or he stands with his dreams frustrated, he carries on because, whatever the outward circumstances may be, at the heart of all is a God who is love.

A young clergyman was facing death from tuberculosis in a Western sanitarium. He had this dream, later recorded anonymously:

"Across a vast wide plain a mighty army toiled, the strangest army that had ever been seen since that great host marched round the Eastern desert seeking for the Promised Land. There were women no less than men; little children, and old folks bent with years; stalwart youths right ready for all venture and all strife, and they whose faces bore the horrid marks of wasted powers and challenges ignored. As they went some were far ahead and blazed the course that should be followed. Some prepared the road and built the bridges, cleft the rocks and filled the gaps. Some scoured all the land and sought for food, and warned of danger or of storm. Others sang, playing on musical instruments, and cheered the march along. Others still bore heavy burdens on their backs, which seemed to be the baggage of the host.

"And as the sleeper watched these last claimed his attention. They held a place unique among the rest. For as he looked he saw that they it was who set the pace for that strange march. Progress could not be swifter than their feet. By reason of the loads they bore the others walked all free and unencumbered, and yet these could not go more fast than they who staggered and oft stumbled in their steps, for heavy were the weights upon their backs.

"The sleeper saw, and as he saw he sought to know the nature of these loads, the contents of these packs. He went more close, and on each load he found a word was writ. On one was written 'Injustice,' on another 'Bad Inheritance,' on another 'Vicarious Sufferings,' on another 'Grief,' on another 'Disease.'"

When he awoke he interpreted the dream thus to himself:

"You sought to be a leader of the host. You chose to be a maker of the road. You would have been a helper or a singer in the throng. It could not be. Your task was nobler yet. You are a burden-bearer of mankind. There is the burden of the race, the burden of its folly and its wrong, its ignorance, its stupid prejudice, its sin, its wilful violation of the law, its innocent transgression of the rule. Some one must carry that,—must carry that great sadness and great pain, that ineptitude, that care,— must carry it that others should go free, that mankind should go forward and go up."

The fruits of the Christian belief include the power to work through pain, physical and spiritual, with a secret assurance of the Father's presence. The strings of life's violin may break, but invisible hands learn to play on invisible strings a harmony that is not of the earth.

Creative Love.

A final fruit of the Christian faith is, of course, the centrality in one's life of love itself.

What service some one will render Christianity who lifts love above its sentimental connotations and declares it as a consuming, constructive, creative passion that is the supreme energy of the universe. Love toils, wills, struggles, spends itself, and never fails. Its issues may be beyond the immediate situation, or beyond our actual lifetime, but its energies being from the infinite, can never fail to bear fruit in the end.

Jesus might have said to the woman who had wandered from the path of her best, "Get out of here!" and taken a stone and thrown it at her. But he believed in her,— created by that belief a confidence she had not before had.

He might have said to Zaccheus, "You have been an extortioner. You're not well

thought of. I'll have nothing to do with you!" Or he might have smiled condescendingly. But he said, "I am coming to dine at your house." The best man in town dined with the least popular.

He might have turned Peter out on many an occasion,—he was so weak, and shifty, and did not understand his purposes. But the Master believed in him, created new life in him, and there came forth the rock apostle Peter.

Jesus' love was creative. It was not a dawdling sentimental thing. It had purpose, glow, vitality, power. It built men. It built a church. It has abolished slavery, is doing away with child labor, ignorance, prejudice, race antipathy. It builds leagues of nations. One day it will do away with war as an accepted means of settling disputes between the nations of God's family.

The Christian disciple believes love is the greatest thing in the world, of the very heart of God, expressed fully in Jesus. He who believes in the Father of Jesus Christ becomes a channel for his consuming love.

An Englishman once said to me of a well known modern prophet who was a countryman of his:

"Ah, there is a good man! I know it because once I heard him at his prayers."

In the crucible of his own inner life reaching inward and upward to God and outward toward the human race there was wrought in this prophet a social passion which has been powerful in quickening the conscience of the modern world.

What are some of the fruits in a man's life of the Christian belief, fruits which prove the reality which is behind his belief? Here are some of them: A quiet mind, a stable purpose, the power to work through pain to God, and the spirit of creative love. Where these characteristics dwell religion vindicates itself as life's supreme necessity.

Notes on First Corinthians—III.

Rev. John A. Hutton, D. D.

Editor of the "British Weekly," London.

Therefore put away from among yourselves that wicked person! 1 Corinthians 5. 13.

In this 5th chapter we see the church in conflict with the world. And the conflict takes place on the field on which every conflict of ideas sooner or later comes to be fought out, namely, on the field of human behavior. It is foolish to say that religious controversies are mere abstract discussions. Sooner or later what you believe concerning God decides what kind of man you will be down to the last detail of your life.

The Christian religion had not been long in the world until people, and especially its enemies, saw quite clearly that it had come not as a thing in the air, not as a thing which would be glad to stay in a corner, but that it had come, as the Lord himself promised, to send fire upon the earth, that it had come as a sword cleaving through human souls and human institutions, creating darkness even by reason of its own tremendous light. People, for example, who have come to believe in God through Jesus Christ are not going to buy silver models of Diana of the Ephesians. As the soul of man advances towards the light certain trades must languish and die. "Behold I make all things new." Revolution is the essence of Christianity. For Christianity is the holy will of God making room for itself in the world. It is not to be wondered at, therefore, that almost the first sign that Christ has come into the life of a man or into the life of a people is that a fight begins, what the Bible calls the good fight of faith. The Spirit of Christ in a man or in a people commits that man or that people to a career of dissatisfaction and amendment.

The Roman power at an early stage in the life of the church perceived quite clearly that Christianity was a force with which it would have to reckon. A little later Rome perceived quite clearly that Christianity was such a force that if she did not put an end to Christianity, Christianity would put an end to her. It was not the stupid and licentious emperors of Rome who persecuted the church. It was the far-seeing emperors, it was the good emperors, the devout ones even, like Marcus Aurelius, whose writings are probably in every other home in this

congregation,—it was they who cast the Christians to the wild beasts. And why? Because they saw, they felt with their whole being that Christianity was a spirit, a power, which like the visible face of God would soon make the whole fabric of Roman life intolerable. And so they fought Christianity to the death, but it was to their own death. For by the year 306 the fight was over. The motto "In hoc signo vincite" took the place of the "Senatus populusque Romanus," and the cross took the place of the eagles on the banners of imperial Rome.

Now we see the beginning of all this in the incident which occurred in the church of Corinth, and in Paul's ruling with regard to it.

About the incident itself I shall, of course, say nothing explicit. But the fact that such a thing could take place, and could be condoned by a religious community, shows us as by a flash the moral corruption of those polyglot peoples to whom the gospel of the cross was first preached.

We may sometimes think that the attitude of the church of Christ towards certain things is too unbending, that she might all along have tried to hold human nature with a looser rein. We forget that the church of Christ is the only society in the world today which ever saw paganism on its own ground. The church has never forgotten what she then saw, and her horror of it has found its way into every fiber of her life,—into the documents of the New Testament, into her doctrines and sacraments, into her discipline and her daily speech. It is this which makes Christianity almost morbidly suspicious of human nature by itself. She recalls the terrible slough from which with such tears and blood human nature in a measure was saved. Whenever a new movement arises in these latter days which seems to encourage people to break away from the restrictions of a former time, which makes much of the mere gaiety of the senses; whenever any fashion takes hold on people which seems to pamper the body and to neglect the mind and the spirit, the church of Christ, that wise old mother of the soul who has lived so long and has seen so much, cannot but be afraid. For it seems to her that we are once more tampering with a lock which holds down certain dreadful and subterranean things.

Paul had heard of a scandal in the church of Corinth. He had heard, too, that the church, instead of condemning the scandalous person, had allowed him, as we should say, to retain his membership. How did the apostle propose to deal with the case? He had not a moment's hesitation: the man must be put out of the church!

When we think for a moment we see that no other course was possible or is possible if the church is to be God's instrument in the world. The church may be small, it may be poor, but it must be clean. The church is a society, and members are admitted upon terms. Every man knows that Christ stands at least for purity. Every man knows that if he is living in sin he has by that fact put himself out of the church. Every society reserves to itself the right to reject any one whose life or opinions are irreconcilable with its atmosphere and intention.

I am glad that in the New Testament the one or two cases of excommunication which are given are cases where the person has been guilty of some quite manifest sin, as, for example, Ananias, who was able to tell St. Peter a falsehood to his face, and this man who was guilty of an even greater scandal. These are not cases such as have been too common, of the church excluding a man who differed on some matter of theological opinion. Even there the church has her duty, but it is one which she ought always to perform with great reluctance and with a sore heart. But in the region of morals the church if she is to live must be severe.

St. Paul, then, formally decides that this man whose life is a public offence must be cut off from the Christian society. I would have you observe the very words in which the apostle announces his judgment. "In the name of our Lord Jesus Christ, ye being gathered together." It is not to be an act of mere anger, or personal resentment. It is to be done in the name of our Lord, in the name of that holy and spotless One, that sinless humanity which the church lives to hold up as our ideal and as God's desire.

And then there follow not reasons, indeed, in support of this course (there was no other possible), but consequences which the apostle hopes will result from it.

In the first place, this act of excommunication may save the man.

And there Paul has with him the moral experience of all lands and of all times. There is no great drama in the literature of the world which does not enshrine this idea, that the only hope of saving the soul of a bad man is that he be found out. There is no great drama in the literature of the world which does not enshrine this further idea, that if a man is really sorry for his sin, if his heart is soft and sore about it, he does not care in the least that everybody should know. He prefers that it should be known. In the case of a really great soul he will insist that it shall be known. That, I say, is the unanimous insight of mankind on the psychology of moral recovery: that one who is repentant of his sin loves for a time the pain of exposure. That is the burden of all the great literature of the soul through Augustine and Dante (bathing himself in the fire on the seventh terrace,) down to the story of "The Scarlet Letter."

That is what Paul says here,—that the only hope for such a man is that he, from the point of view of the church, be put to death, that he be cast out.

In the second place, this dramatic judgment upon sin will purify the church itself.

Not only will it purify the church to the extent of removing a manifest blot, but this public defence of certain standards will cleanse all other hearts like a flame, interrupting any secret back-slidings which otherwise might have gone on.

And in the third place, by publicly condemning this open scandal the church in Corinth will have put itself in a right relation to the surrounding world.

It will be no longer possible for outsiders to say that membership in Christ's church means nothing, that the moral code of the church is not higher than the general atmosphere of the world. On the contrary, they will be compelled to feel this rebuke in their midst of a society which is determined at all costs to hand on the golden traditions of decency.

Now, that is perhaps just what we are here for, that is what the church is in its last and deepest idea. The church of Christ in its true idea is the intrusion and presence in this mingled world of ours of the revealed will of God with regard to man and duty. She is, in her idea and intention, the lamp of God shining in a squalid place until the day break and the day-star arise in all hearts.

Let me in closing recall two great texts of Scripture, which if you will let them hang about your mind for a time, will help, the first to confirm my message this morning, and the second, to qualify it, taking from it the tone of hardness or severity.

The first is the tremendous responsibility which Christ laid upon the church, that is to say, upon us and upon the Christian community, when he said: "Whatsoever ye shall bind on earth shall be bound in heaven." The church of Christ is to be the conscience of the human race, casting its light or its shadow, giving its smile or its frown, its benediction or its reproof upon human enterprise and fashions and motives.

The second text is that deep and searching saying of Paul's, "some men's sins are open beforehand, going before unto judgment, and some men they follow after." That is to say, there are sins and sins. There are open sins and there are secret sins. The open sins, such as drunkenness, licentiousness, and the like,—these carry their evidence on the surface, and their punishment you can see coming even in this world. And yet these, in the sight of God, may not be the most heinous sins, for there are others, sins of the spirit,—malice, envy, evil-speaking, hatred, treachery,—sins for which it is harder for men to take blame, sins which do not seem to be punished in this world. Their doom comes later at the judgment seat of God.

Wherefore let all our judgments be made with this qualification that we are, when all is said, mysteries to one another, that God only can pronounce judgment, and that he will!

Our Photo.

Charles H. Spurgeon of London once received a copy of Andrew Bonar's "Commentary on Leviticus" from the author. He was so pleased that he sent it back, saying:

"Dr. Bonar, please place herein your autograph and your photograph!"

The book was returned to him with the following note from the pen of Dr. Bonar:

"Dear Spurgeon, Here is the book with my autograph and photo! If you had been willing to wait a short season you could have had a better likeness, for I shall be 'like him,' I shall see him as he is."

The Place of the Holy Spirit in the Church.

Rev. Walter L. Lingle, D. D.

President of the Southern Presbyterian Assembly's Training School for Lay Workers, Richmond, Va.

I wonder if we who are ministers are forgetting the place of the Holy Spirit in the church and in our ministry. I wonder if we are depending too much on the energy of the flesh, too much on machinery, equipment and organization, and too little on the power of the Spirit. It seems to me that we are absolutely dependent upon the Holy Spirit for everything in the Christian life and for everything in the Christian ministry.

Let us take our New Testament, and along with a study of the New Testament make a study of our own ministry to see what the Holy Spirit might do for us in our individual life and in our ministry!

The great purpose of our ministry is to win souls for Christ. When you go to win a man for Christ the first thing that must be done is to make him feel the need of a Saviour, or, to put it in other language, the first thing to be done is to convince that man of sin.

In this day the sense of sin sits lightly upon the human heart and mind. There is no deep conviction of sin as in olden days.

The question arises, Who is going to convict of sin? No matter how eloquent the preacher may be, he will not be able to do it. That is the work of the Holy Spirit. When the Saviour was promising the Spirit he said:

"And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment" (John 16. 8).

Men will never turn to the Saviour until they are convicted of sin, until they feel the need of a Saviour.

We are all more or less familiar with that immortal little book, "The Pilgrim's Progress." It was the first book I ever bought with my own money when I was a boy. I was not such a pious boy, but there were not so many books, and the old colporter came along and told me it was a good book for a boy, and it was the best investment I ever made. In that book there is a man called Christian, who is living in a city called Destruction, but he does not know it. There is a great burden on his back, but he is not conscious of it, so he continues to dwell in the City of Destruction with the burden on his back.

One day there comes to him the consciousness that he is living in the City of Destruction, and he flies from the city, crying "Eternal life!" and he faces toward the cross.

That is what men need, to come to the consciousness of the fact that they are dwelling in the City of Destruction, and that there is a great burden of sin on their hearts, and that there is only one place in all the world to be relieved of that burden, and that is at the cross. It is the work of the Holy Spirit to convince men of that.

When we preach, trying to convince men of sin, are we relying upon our own eloquence or our own ability to state the case, or are we relying solely and absolutely upon the Spirit to work in and through us to do that work? There is the first step toward the Christian life.

After we have convinced men of sin we cannot save them. I have come in contact with a number of men who were under deep conviction, and I have never felt quite so helpless as in the presence of a man under a deep conviction of sin. I cannot save him. All the preachers in the world cannot save him. There we are face to face with a burdened soul, a man who feels that he is lost, and we cannot save him. Who is to do that? That, again, is the work of the Spirit.

Jesus said to Nicodemus, in John 3. 5:

"Except ye are born of water and of the Spirit, ye cannot enter the kingdom of God."

The only way to get into the kingdom is to be born into it. We need twice-born men and women. But that is the work of the Holy Spirit.

I have thought of that verse quite a good deal, and asked myself, What does it mean exactly? What does it mean to be born of water? What did Nicodemus know about water in connection with religious rites? He certainly knew something of religious baptism, and John was baptizing people for the remission of sins, for the cleansing away of the past. So it seems to me that Jesus is saying this to Nicodemus, "Except a man has his past cleansed away, except he has

his life cleansed by the power of the Spirit, there is no salvation for him."

We all have a past, a past we would like to get rid of by the cleansing and renewing power of the Spirit of God. But that is not enough. What if it were possible for God to take a man, a hardened sinner, and forget the past and cleanse the past, and do no more for him? What good would he do? I do not think it would do a great deal of good.

Peter tells us things in homely ways. He says a sow that is washed returns to her wallowing in the mire. In other words, it is no use to wash the sow and do nothing more for it. If that is all you are doing for it you have not done much, because it goes right back to the mire.

It is not enough to forgive and cleanse a man if nothing more is done for him, because he goes back to the mire. But the Holy Spirit does something else besides forgiving and cleansing. The man is born of the Spirit. A new spiritual life is implanted, a new spiritual nature given that keeps the man out of the mire.

One of the most remarkable experiences I ever had was when I was conducting a funeral for an old colored woman in a little undertaking chapel in Atlanta. She was a stranger there, and had few friends. A few colored people were there, and a few white people. Among the white people was a rather distinguished man.

As I was conducting the funeral the thought occurred to me, Here is an opportunity to speak a few simple words of the gospel to these colored people! Perhaps I spent ten minutes at it, and then they went off to a cemetery.

As I turned away that distinguished man with the gray beard clapped me on the back. He said:

"I have got it!"

I said: "Got what?"

He said: "I have got religion. I have been converted. I have been born again."

He added: "I have been a hard drinker all my life. I am always under the influence of liquor."

I was afraid he might be drunk then, but he said:

"Something has happened in me. I am conscious of it. Something has broken the power of sin, something has struck the shackles off me. There is a new nature in me. I will never drink again!"

It all took place in the twinkling of an eye. I wanted proof of it, and so I spoke to the woman who kept the boarding house, and she said:

"That is true. He is always under the influence of liquor."

I asked her to keep her eye on him, and for years after that that man remained true and temperate, and was a devout Christian.

Of course, things do not happen in every life in that cataclysmic sort of way, but that is an illustration of what I am speaking of, born of water and the Spirit, a new power in a man that enables him to turn away from the life he has been living and live a new life.

That is the work of the Holy Spirit, and we have not always realized that. I wonder if we would not have more converts, if we would not have more power, if we preached that we wanted to see men born again, and that the work must be through and by the power of the Holy Spirit.

Assurance.

But if a man is born again there is a great deal more to do. He is just a babe in Christ. Somebody said to me not long ago that if everybody was a Christian all our problems would be solved. Not so! If everybody was a hundred per cent Christian all our problems would be solved, but so many of us remain babes in Christ, so many of us are about 25% Christian. We have not learned what Christ has to teach us, we have not learned to live according to the teachings of Christ.

One thing to be done for the man who is born again is to keep him assured of the fact that he is a Christian. If every member of your church could go out next Sunday morning with a firm conviction that he was a Christian, do you think it would make any difference in your church, in your community?

If we were to walk down the aisle of a church and ask, "Are you a Christian?" of the people there, we would get some answers like this, "I hope so." How many clean-cut answers would follow your question?

We ought to KNOW that we are Christians. John says in his 1st Epistle, "These things

I write unto you that believe, that ye may know that ye have eternal life," intimating that it is possible to know.

I say that if every Christian could keep assured that he is a Christian, he would have new power to live the Christian life, and new power to serve. "The Spirit himself beareth witness with our spirit, that we are children of God" (Romans 8. 16).

Christians need that assurance. You and I need it.

But we need more than assurance: we need the power to live the Christian life.

People outside the church are always taunting us with the fact that the church is full of hypocrites. I was speaking to a young man about being a Christian. He said:

"I would rather die and go to hell on the outside of the church than to be in the church with a whole lot of hypocrites."

I said: "What is a hypocrite?"

"It is a man not living up to his profession."

I said: "Let us inquire into that a little! Here is a man who has been a confirmed drunkard all his life, and he is converted, and he starts out on the right road. He goes finely for about six months, then he stumbles and falls, and gets drunk again. But by the grace of God he gets up and starts on after repenting, and he goes on for another six months, and gets drunk again. Is he a hypocrite because he is trying by the grace of God to live a sober life?"

In the church a hypocrite is a man who is acting a part. He knows he is not trying to be a Christian, he knows he does not care to be a Christian, but for his own purpose he is playing the part of a Christian. That is a hypocrite.

There are not so many hypocrites of that kind in the church. But we have to confess that the church is full of weak Christians. They are all the time stumbling and falling, and causing other people to stumble and fall because of their weakness, and the question is, Where are they going to get the power to live the Christian life?

Paul tells us in that beautiful prayer in Ephesians 3. He says:

"For this cause I bow my knees unto the Father . . . . that ye may be strengthened with power through his Spirit in the inward man."

Strong to live the Christian life! Strong to translate into daily living the teachings of Jesus Christ! That is the work of the Holy Spirit. Christians forget that, and preachers forget it. We are not relying enough on the power of the Spirit to help men and women to live better lives.

Power for Service.

Not only that, but we need power for service.

We have so little of it. Many a church has a fine building, a fine organization, everything the heart could desire, wealth and everything,—everything except power. There is no fire in the furnace.

"Behold, I stand at the door and knock!" said Jesus. Those words were addressed to a church, a rich church built in his name, service going on in his name: yet Jesus represents himself as being on the outside, standing at the door and knocking, asking that he might come in and give power to that church.

It seems to me that is the picture of a good many of our churches today. Somehow Christ is on the outside, and there is no power. We need to open the door and let him in. We need power for service.

You and I need it individually. We have frequently had the thought, I will go and speak to that man about his soul, and yet we never do it. Why do we not do it? Just because we lack this power of the Spirit in our lives.

A young Jewish woman once put a most searching question to my soul. She said:

"Why was it that you never asked me to be a Christian? Why was it that I had to ask the minister to come and talk to me about my soul?"

Perhaps there are people standing around wondering why you and I fail to speak on this great subject, the subject of their soul's salvation.

Jesus says in Acts 1. 8:

"Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses."

There is a great deal of sorrow in the world, there are a great many discouraged people. After we have done our best to comfort people we know that there is something that remains that no human being can accomplish. You and I have passed through

sorrows, and we know how blessed human sympathy and human love are in time of sorrow. And yet, after human sympathy and love have done their best, there is an aching void the world can never fill. There is something left inside that no human being can help. Who is going to comfort us in times like that? Who is going beyond human love and sympathy and the human voice? It is the Holy Spirit. Jesus said, "The Comforter, whom I send." It is in the hour of sorrow that the Comforter speaks words of peace and love and life and power and courage to the human heart.

As you study this subject in the New Testament you find that the Spirit does everything for us in our own personal Christian lives and in our ministry. We ought to do some good, old-fashioned study and thinking and praying and preaching about the work of the Holy Spirit.

How Get the Holy Spirit?

How can we have the Holy Spirit?

An officer of my church was one of the most devout men I ever knew. He had only a common school education, with no high school or college education; a good business man, a man who led a wonderful life. The letters I got from him had more of apostolic flavor about them than any letters I ever saw in my life. He was rather silent about his own Christian experiences. He was one of these men who never will let any other engagement or any company interfere with his attendance at the midweek prayer meeting.

One day I asked him to tell me a little of his Christian experiences. He said:

"I was a grown man, with a family. I was a Christian. I had been brought up in a Christian home, but I was drifting away into agnosticism and doubt, and the Bible sounded like so much mythology to me. As for the deity of Christ, that was something I could not accept. As for Christ himself, he was very remote. Christianity had no hold on me. But one day an old evangelist came to town, an old-fashioned evangelist, a man who made the gospel clear. After I heard him preach I thought he would be a good man to argue with, and I went up to him and propounded a few questions to him. Greatly to my surprise and disappointment the minister did not discuss those questions at all. He simply put his arm around my shoulder, and he said:

" 'My friend, I have something I want you to do! I want you to go home and go to your room, get your Bible and turn to the Gospel of Luke, the 11th chapter, 13th verse. You will find one of the most precious promises in the Bible, and when you find it I want you to put your hand there, and get down on your knees and tell the Lord that there is a great promise, and you want him to fulfil it in your life now and here.' "

With that the preacher left him. My friend said:

"I was almost irritated. I had no more idea of doing what he told me than I had of going to the moon. But my curiosity did get the better of me, and I got a Bible when I reached home, and turned to see what Luke 11. 13 was, and here is what I found:

" 'If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him!'

"When I read that over I did something I never intended to do. I got down on my knees. I said, 'Lord, here is one of the most blessed promises ever made to a human being! Won't you fulfil it right here in my life?' And before I rose from my knees I knew I had been born again."

He never told that in public or in private except as his pastor asked him for his experience, but no man ever doubted that he had the power of the Spirit in his life. That is the way he got it, by the asking, and that is the way you and I will get the Spirit in our ministries and in our lives.

The question sometimes arises, How much power may I have as a minister?

We may have as much as we will use, and no more. The Lord is not a spendthrift of his power. He does not bestow it upon us when we do not use it, but only as we use it.

Some eight or ten years ago they built an electric plant at Montreat, North Carolina. They went up the mountain and tapped a little stream, then got a pipe and piped the stream along the mountainside for almost a mile and a half, and made a big reservoir up on the side of the mountain. Down from the reservoir for 1300 feet they laid a heavy reinforced steel pipe to the power-house, and in the 1300 feet there was a sheer drop of 500 feet, which gave them power.

The engineer who constructed it showed me over it before it was completed. We followed the whole pipe line that came down to the power-house. The thing that interested me most was this: as the pipe came down to the power-house it tapered down to a smaller pipe, and that pipe played on the turbine wheel which was linked up to the dynamos that sent the power out over the lines.

The pipe is a self-adjusting pipe. It pumps out just as much water on the wheel as is needed. When the lights and the motors are off in the valley, that pipe contracts and plays just a little stream, enough to keep it going. When they turn on all the lights it pours on all the water that is needed.

When in our Christian ministry and in our Christian lives the lights are off and we are not shining for Christ, when the motors are off and we are not working for him, there is little power, just enough to keep us living at a poor, dying rate. But when our lights are on and we are shining for him, when the motors are on and we are working for him, then the power comes, all the power that we can use, actually use, for the Christ. It is only as we use the power and look to the Spirit for more power that we can have it.

I want to urge you to take advantage of this fact and study anew the great question of the Holy Spirit, what he can do for us and for our ministry, what he can do for the individual Christian. Then, out of your study, give people some good, old-time gospel sermons on the Holy Spirit, and what he can do for them!

The Divine Presence.

Charles Inglis of London.

I do not know of a verse in the 66 books of the Bible that has given such comfort to the sorrowing, such courage to the timid, as Isaiah 41. 10:

"Fear thou not, for I am with thee! Be not dismayed, for I am thy God! I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

You will get a good deal of sweetness out of this verse if you notice three things. First, you have the divine presence, "I am with thee." Next, you have divine possessions, "I am thy God." Lastly, you have the divine promise, "I will strengthen thee, I will help thee, I will uphold thee."

The presence of God is promised to us in a threefold way. It is promised to us in prayer, in suffering, and in service.

Did you ever think of the awkward dilemma you would be in if God stopped answering prayer for the next 48 hours? But what a comfort it is that he still answers prayers!

Dr. F. B. Meyer was once crossing the Atlantic. The captain asked him to preach in the saloon on Sunday morning. He spoke on "Answered Prayer," and gave a number of illustrations. Present in that meeting was an agnostic.

Somebody said to the agnostic: "What do you think of Meyer's sermon?"

"Oh," he said, "I do not believe a word of it!"

Dr. Meyer was speaking that afternoon to the steerage people. The agnostic picked up two oranges, and put them in his pocket, and walked over to the steerage meeting. As he threaded his way in and out amongst the steerage folk he came across an old woman with silvery hair and a white face, her eyes closed in sleep, her head back and her hands out on her lap. He took the two oranges out of his pocket and placed them in her hands, and went on to the meeting.

When he came back the old woman was munching one of the oranges. He said to her:

"You seem to be enjoying your orange!"

"Yes," she said, "my Father is very good."

"Your what? Your father cannot be living?"

"Oh," she said, "praise God, he is very much alive!"

He said: "What do you mean?"

"Well," she replied, "I have been seasick for five days. This morning I longed for an orange. I knew there were some in the saloon, but I wondered how we could get them in the steerage. As I sat here I asked the Lord to send me an orange. I suppose I must have fallen off to sleep, and, would you believe it, sir, when I opened my eyes he not only had sent me one, but he sent me two!"

"Why," he said, "is that true?"

"Absolutely true," she said.

The bottom fell out of his agnosticism upon the spot.

My friends, God still answers prayer!

He is not only with us in prayer, but he is with us in suffering.

"When thou passest through the waters I will be with thee." I never think of this verse in Isaiah 43. 2 but my mind instantly travels over to the third chapter of the Book of Daniel. The king looks into the fiery furnace.

"How many men did you cast in?"

"Three."

"Are you sure? Because I see four."

The fourth was like unto the Son of God. He was with them in the furnace. They did not lose a hair of their heads, they did not lose a garment, there was not even a smell of fire about their clothes, but they lost their bands.

You have not only the divine presence in the verse, but you have divine possessions. "I am thy God."

He is the sufficient one. That is a name he gives in the Book of Genesis, "The God who is sufficient." Sufficient for every emergency, for every problem, for every trial, for every dark hour, for every difficulty.

He is not only the sufficient one, but he is the ever-living one.

I never come up to Round Top but I feel intensely lonely as I stand yonder by that stone and remember D. L. Moody. It was sometimes my joy to take his overflow meetings. The Moodys and the Sankeys and the others have gone, but what a comfort, God lives!

"He lives to still his people's fears,
He lives to wipe away their tears,
He lives their mansions to prepare,
He lives to bring them safely there!"

Martin Luther sometimes had fits of depression. On one occasion he had been terribly depressed for some days. Mrs. Luther, wise woman, was determined she would cure him. She borrowed all the crape she could from her friends, and appeared at the breakfast table one morning dressed in deepest mourning. Martin looked at her and said:

"What is this?"

"It is all over with us, Martin! I don't know what we are going to do," she replied.

He said: "Woman, who is dead?"

"I don't know what we are going to do now," she said.

"Do relieve me of this awful suspense! Who is dead?"

"Why," she said, "haven't you heard that God is dead, Martin?"

"God dead?"

"Well," she said, "I should have thought so by the way you have been going on for days."

"Oh," he said, "forgive me!"

He lives, and the living Christ at God's right hand is a proof of our justification.

He is not only the ever-living one, but he is the everlasting one. Things down here change, but he changes not. He is the same yesterday for the past, today for the present, forever in the future.

Away in Devonshire in old England there was a Christian farmer. The old farm had been in the family for generations. Hard times came, and everything had to be sold at auction. The auction took place. Things were sold and carted away. The old farmer came back into the kitchen, a scene of desolation and emptiness. As he looked around he said:

"There is something the auctioneer has forgotten to sell!"

It was a text with only two words in it, and the words were these: "Thou remainest!" The cattle were gone, the furniture was gone, the hay was gone, the wheat stacks were gone. His earthly possessions were gone, but God remained. I know of nothing that is such a comfort to me in periods of stress and difficulty than that he remains. Do you not believe that?

He is not only the all-sufficient one and the everlasting one and the ever-living one, but he is the quickly coming one.

There is nothing so certain as that he is coming again. It is far more certain that he is coming than that the sun will rise tomorrow morning.

A man said to me: "Can you tell me when?"

I said: "I don't know when my Lord is coming, but I know this, he is coming, and I want to live so that I shall merit his smile and get his approval."

About five years ago you had our democratic Prince of Wales over here, and the

people of New York gave him a marvelous reception. Of course, you do not believe in royalty, but for some unaccountable reason thousands of people followed that prince wherever he went. The hour arrived when he was to leave your hospitable shores. The bluejackets brought their boat to the wharf to take the young prince off. The shore was lined with people, and as the boat receded from the shore the prince stood up, and speaking through a megaphone the last words they heard were these:

"I am coming back again!"

And he has been back on this continent again.

We believe our prince is coming back. We can almost hear his footfall on the threshold of the door. My heart is longing to be with him forevermore.

You have not only divine possessions, but you have divine promises.

"I will strengthen thee." If you want to fight a battle, to win a race, to succeed in commercial life, it won't do for you to be sick. You must have strength. There are a good many Christians who are just dwarfs when they ought to be giants. It is our privilege to be strong in the Lord and in the power of his might.

Paganini was one day to play to a select audience in London. His violin case with the violin inside it was placed on the table, and one of his friends, to play a trick, took out his violin and placed another one in the case. The moment Paganini opened the case he knew what they had done. As he lifted the violin to his chin he was heard to say:

"I will show them that it is not the instrument, but the man at the back of the instrument that does it."

We are only instruments. We are only channels, everyone of us. But it is your business and mine to keep the channel clear that the blessing may flow through us to others. God said, "I will strengthen thee."

Then he says: "I will help thee." There are two ways of helping a man with a load. Suppose I was on the road to Greenfield and I had a heavy load, and Mr. Hammontree came along with his car, and he said, "You just put your load in here and I will leave it at Greenfield for you." That is one way he could help me. But he could help me in another way. After I had got my load inside his car, if he said, "Get in yourself," he not only carried the load, but he carried me too.

That is just what the Lord does for his people. Blessed be the Lord who daily beareth our burdens!

A dear friend of mine who lived in the city of Chicago was moving his study from the basement of the house to the top of the house. He started to carry the books. His little boy, who was about three years of age, wanted to help daddy. He got hold of the biggest book he could find. He could hardly get his little arms around it. My friend said:

"I knew he could not get up any further than three steps with that load, and I was pretty certain that if he was not helped he would soon come down."

I said: "What did you do? Did you take the book away?"

"No," he said. "I put my arms around the book and around him also, and I carried the load upstairs."

That is just what the Lord does. He carries our burdens and us too.

I love to think that the Lord Jesus not only saves, but he keeps. Jesus is a Saviour who can keep us all day on Sunday and six days a week: and if you let the Lord Jesus save you all day on Sunday and six days a week, you can do what you will with the rest of your time.

Mark how he keeps! He says, "I will keep you as the apple of mine eye." There is not an organ in our body that is so protected as the eye,—the eyebrows, for protection; the eyelashes, for protection; the eyelids, for protection. He keeps his people thus.

An illiterate man in London had got saved recently. He could not sign his own name, but such people sometimes say clever things.

Somebody said to him: "Does the devil ever knock at your door?"

"Oh, yes," he said, "but I know his knock."

You Americans do not see the full force of that, because you have push-bells here. You never see a door in London without a knocker on it. We often say, "I know his knock." We know people by their knock. This man said:

"Yes, the devil knocks at my door, but I know his knock."

They said: "What do you do?"

He replied, "I simply look up and say, Lord Jesus, will you please to go and answer the door for me?"

And he does. He keeps the weakest, faintest, feeblest of his people.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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Dear Friends:

Permit me to again express my deep appreciation for the monthly visits of the **Record.** It is both interesting and instructive; always a good combination.

The news from the various fields keeps one informed of the general progress of Christianity. The sermons aid in keeping one fresh and in tune with the thought of the day in the homeland, and the manner of the messages being given the churches. Please accept, and extend to those who make this donation to missionaries possible, my sincere gratitude.—G. A. Riggs, Porto Rico.

Dr. Wilbert W. White of the Biblical Seminary in New York announces another session of Columbiona-on-Lake George during July and August. What Williamstown is in statecraft he aims to make Columbiona in religion. Attendance is by invitation, and is limited to church and seminary leaders in groups which succeed each other every 10 days.

Rev. Phineas B. Kennedy of the American Mission in Albania plans to return to America in July in order to make known his evangelical and school work to a larger circle of Christian friends and supporters, and if possible to induce some mission board to take it over and put it on a more permanent basis. A letter regarding this work and a picture of their building at Kortcha appeared in our February issue.

Friends who can offer openings for Sunday preaching or for public stereopticon services can address Mr. Kennedy, care of Mr. Grove Hinman, 718 Kensington Avenue, Plainfield, N. J.

The Youth of the Bible through Pantomime and Song, by Lucy C. Main. American Baptist Publication Society, Philadelphia.

A Children's Day program for the second Sunday in June.

This looks like an effective piece where it is desired to act out scenes in the Bible with the young people of the church.

Some 16 stories are presented in pantomime or tableaux, that is, with motion or in still life, while a reader reads the appropriate descriptions from the Bible. Numerous songs are interspersed in the program.

Pamphlets containing the full text for performers and outline programs for the audience are donated free of charge if a collection is taken on behalf of the colportage work of the American Baptist Publication Society.

Studies in Mark.

June 3, 1928.

Jesus Facing Betrayal and Death.

Mark 14. 1-42. Lesson portion, 17-25, 32-36.

Eating the Passover, 17-21.

The word Passover is used with several meanings,—the passing over of Jehovah in Exodus 12 when he saw the blood upon the doorposts,—the annual feast that was to commemorate that passing over,—the lamb that was central in that feast. No act of God in behalf of Israel in the past stood out in national history with such significance as the deliverance out of Egyptian bondage.

And now our Lord is alone with his disciples, to observe the feast. No spies, no enemies present, yet there is a threatening shadow over them,—betrayal by one of their own number.

It was an act of unusual perfidy in a land where eating with a person was a promise and guarantee of friendship. It was more. It was such a sin that because of the woe it entailed it were better for Judas had he not been born. How do modern conceptions of sin compare with that word of our Lord?

Instituting the Lord's Supper, 22-25.

Before the Passover memorial was finished our Lord instituted a new memorial. Not that one was an evolution from the other: it was something new. Orthodox Jews are still celebrating Passover every year as well as they can, yet that deliverance from Egypt was typical of our deliverance from the bondage of sin through the blood of our passover, Christ (1 Corinthians 5.7). The same persons were present, the same things were used,—the bread, the cup, the wine,—but now they had new meanings.

The central idea of both memorials was sacrifice, the shedding of blood. There was also fellowship, and food. From these facts come the names in common use,—Holy Com-

munion, the Lord's Supper, the Breaking of Bread, the Eucharist (giving of thanks).

The new ordinance was to be a memorial of what? Not of our Lord's life, or teaching, or miracle-working power, but of his death as sacrificial, expiatory.

And while it has that backward look to the cross it also points Christ's followers forward to a definite terminal when it will pass away,—"till I come." See 1 Corinthians 11. 23-33.

The Lord's Supper is the core of Christian worship, symbolizing the real presence of our Lord. This sense of communion and memory quicken the emotions, reawaken gratitude, renew loyalty, feed faith.

Agonizing in Gethsemane, 32-36.

The supper and our Lord's last words with his disciples being ended, he is bent on prayer, in further preparation for the morrow. Gethsemane will provide the needed solitude.

We dare not invade the privacy, except as certain of his words are recorded. We marvel at the utter loneliness of our Lord, the mystery of his anguish and his sense of death.

"Abba, Father, all is possible to thee!" Perfect trust in God.

"Have this cup carried aside from me!" It would not be sin to shrink as man from suffering.

"But not what I will, but what thou!" His will triumphant over his feelings. Something more than resignation: the deliberate submission of his own will and acceptance of his Father's will.

The explanation of this whole scene is sin, our sin. Sin is exhibited at its blackest by what it did to our Saviour at Gethsemane and Calvary.

Golden Text—Not what I will, but what thou wilt! Mark 14. 36.

June 10, 1928.

The Arrest and Trial.

Mark 14. 43 to 15. 15. Lesson portion, 15. 1-15.

Following last week's lesson, which ended in Gethsemane, we have the arrest of Lord Jesus, the arraignment before the Jewish ecclesiastical council, and Peter's denials. Mark does not tell the whole story. The teacher should read all four Gospels with paper and pencil at hand to get the full account. Indeed, much of the time may profitably be spent in just reviewing the Gospel records, and explaining them.

It is Pilate who determines the course of the incidents in today's lesson. Note his successive questions and you get a key to all that took place. But of course back of the historic events is their spiritual significance in God's plan of salvation for mankind, and the teacher should prayerfully master all this for himself and for his scholars.

"Art thou the king of the Jews?" 2. Accusation.

The religious leaders had not the power of death, so they sent Jesus to Pilate with a political charge that he called himself the king of the Jews. Think what it meant that those leaders dealt thus with him who was truly their Messiah, their long-desired king! It was a national tragedy.

When Pilate asked Jesus this question we cannot suppose that he knew its full significance. When Lord Jesus answered affirmatively he meant it literally: not merely a spiritual king, but actually king of the Jews, though not yet ready to assume that office. And by reason of this admission he would be technically guilty before Roman law.

"What will ye then that I shall do . . . .?" 12. Condemnation.

Pilate made several attempts to release Jesus, believing him to be innocent, among them this proposal to let him go free as an act of clemency. But the rulers had primed the people to demand Barabbas, and Pilate yielded, and condemned Jesus to death.

"This is what comes of putting Christ to vote," says Dr. Snowden.

Why did the rulers hate Jesus so? Envy, said Pilate (10): but whoever would suppose that envy—religious envy at that,—would drive men to such murderous lengths? Mistaken orthodoxy: they thought they were dealing with an enemy of their religion. Ignorance, Acts 3. 17. Would Jesus meet a better fate in America today?

And why did not Pilate act on his own Roman sense of justice and release Jesus? Partly because of politics, partly weakness of character. He did not want a disturbance (Matthew 27. 24), he wanted no complaint made to Rome (John 19. 12). In spite of his wife's warning and his own convictions he failed to act firmly, and tried to shift the responsibility of a decision to Jesus, to Herod, to the people; tried round-about ways to do the right thing; but in the end had to assume responsibility himself. Are there people today whose relations with Christ are similarly lacking in candor and courage?

The case of Barabbas illustrates the substitutionary aspect of Christ's death. He at any rate would not deny it, for Jesus took the place on the cross prepared for him.

Bearing shame and scoffing rude,
In my place condemned he stood,
Sealed my pardon with his blood,—
Hallelujah, what a Saviour!

Golden Text—He was despised and rejected of men. Isaiah 53. 3.

June 17, 1928.

The Crucifixion.

Mark 15. 16-47. Lesson portion, 22-39.

Again we find Mark writing with utmost simplicity and brevity, every sentence a

separate incident. Read again the other Gospels to get the full record! The cross is a focal point in history. Toward it prophecies converged, and from it blessings have radiated to all mankind.

The scholars know the outlines of the whole story of Calvary: do they know for themselves the meaning of these solemn hours?

The 3rd hour (9 a.m.), 22-26. Crucifixion.

Our Lord refused the stupefying drink that would dull his senses and destroy his voluntary submission to crucifixion. Think what we would have lost if he had not used his voice these last few hours! Everything throughout these terrible experiences shows his courage and resolution to face the worst without flinching.

The last thing the soldiers would have imagined was that they were fulfilling prophecy and so witnessing to the Messiahship of their victim.

The superscription may have been written partly as the accusation, or in irony by Pilate, or to taunt the Jews, but it was absolutely true. Nineteen centuries have not shaken its truth. Jesus of Nazareth is king of the Jews, and will one day reign as such in Jerusalem.

The 6th hour (noon), 33. Darkness.

This was the first physical intimation that this crucifixion was different from others. The darkness silenced the mocking and the railing of those who gathered around the cross.

It was not an eclipse of the sun, for it was full moon; and eclipses do not last three hours. Like the earthquake that followed, the darkness was supernatural. Nature's protest, it has been called. God drew a curtain over the terrible scene.

And the outer darkness was but a symbol of the deeper darkness that was settling upon the soul of Jesus.

The 9th hour (3 p.m.), 34-39. Death.

About the 9th hour the silence was broken by the heart-broken cry of blended spiritual isolation and trust. Physical suffering did not force the question "Why?" from his lips: it was the awful sense of lost consciousness of the presence of his Father through his identification with sinful man. It shows the vicarious character of the cross: Jesus taking the sinner's place. The physical suffering was not to be compared with the spiritual.

Sometimes an awakened sinner experiences an appalling sense of separation from God because of his sin. Never before had our Lord experienced such a thing. But it was a real experience,—the central horror of the cross. God's absence gives meaning to the death of Jesus.

At the ninth hour, when the passover lamb is being sacrificed in the Temple yonder, our Lord gives up his earthly life. His death completed his identification with humanity yet none of the Gospels says he "died." Rather he dismissed his spirit, implying the exercise of his will, and so differing from ordinary death.

The centurion had deeper insight than the Jewish crowds. Impressed by the bearing of Jesus, he was convinced that he was a true man, a son of God. Let us reëcho his testimony!

Did Jesus die in despair? Was the cross a mere tragedy? No! Resurrection followed.

The cross presents many unsolved problems to the human intellect, but it satisfies one's heart and transforms one's life. When sin did its worst, God's love was given its fullest revelation. It is for each one to gain the blessings of Christ's sacrifice, then to proclaim it to others.

Golden Text—God commendeth his own love toward us, in that while we were yet sinners Christ died for us. Romans 5. 8.

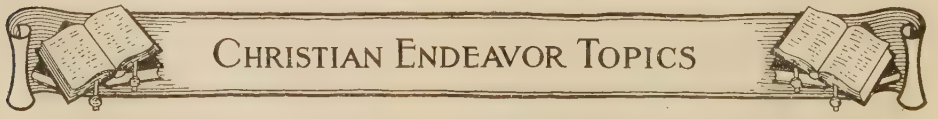
June 24, 1928.

Review: Jesus the Saviour.

The teacher may review either this quarter or the whole six-months' course, that is, the Gospel of Mark.

Make Jesus of Nazareth central in your review! Mark begins with his public ministry: his acts, his teachings, his journeyings, up to his resurrection from the grave. Especially bring out proofs of his deity,—Son of God, Saviour, risen Lord! Make it all personal to your scholars, and so lead up to the Golden Text!

Golden Text—Choose you this day whom ye will serve! Joshua 24. 15.



Mrs. Ida Q. Moulton.

My Plans for a Profitable Summer.

Mark 6. 1-6. June 3.

A young man going to a summer camp, fearing jests and sneers from his companions, asked his pastor what he ought to do about his daily custom of reading the Bible and praying. The pastor strongly advised him to go right on with his usual custom.

Upon his return home the pastor asked him how he got on at camp. The youth replied:

"Just fine! They never found out I was a Christian."

Let your summer plans at home or abroad include keeping up your religious customs!

* * * * *

A party of artists, spending the summer at a mountain resort, started out one morning for a day's sketching. One of their number sat down upon the bank of the first pond they came to, and began throwing stones and pebbles into the water, watching, studying and sketching the widening circles produced by the stones. When his companions returned at night he displayed his sketches. They laughingly chided him for his idleness. He replied:

"But I now know just how water looks when a stone is thrown into it."

The result of that day's pastime later appeared in a "Picture of a Boy Throwing Stones into the Water," which received a first prize.

If our summer vacations do not show some worthy and definite result, haven't they been spent in vain?

* * * * *

Let summer plans include:

S—ervice of some form for others' pleasure;

U—nusual amusements. It is hard to get some people to try a new sport, and equally hard to keep some from trying too many;

M—aking new friends;

M—ental diversion. So many are in a thinking rut, and do not know it;

E—xchange of knowledge and experience with your companions. No man knows all there is to know about everything;

R—est, letting "silken rest tie up all my cares";

P—lan to leave at home unnecessary impedimenta;

L—eave care at home, for care will cloud the brightest summer sunshine, and is an enemy of life;

A—cting well your part in the life of the church and community wherever you spend your vacation;

N—ature study in some form, for

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul";

S—leep and plenty of it.

"Sleep that knits up the ravell'd sleave of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."

How Are Our Amusements A Measure of Our Christianity?

Romans 14. 7, 13-19. June 10.

A worldly church member, defending her favorite amusement, said to her pastor:

"But I can take Jesus Christ with me!"

To which the pastor quietly replied:

"Indeed, is that so? You can take Jesus with you? I did not know that was the order, that it was yours to lead and his to follow."

The testing question with us is not where Christ can follow us, but where we will follow Christ.

* * * * *

A group of girls of an exclusive club were discussing what are called questionable amusements, when one of them quietly said:

"I am not afraid of the effect of such amusements upon myself, but since I became a Christian I understand many things now that I had never thought of before. I may have a right to do so, but I can no longer join in such amusements."

To the Christian the law of responsibility is higher than our rights. Phillips Brooks often asserted, "No man has a right to all of his rights."

* * * * *

A small weighing instrument has been perfected which picks up a gold coin automatically, holds it in apparent hesitation for a few seconds, and then discards it to the right or to the left according as the coin is true or false. We are told that the instrument never hesitates as to what its action will be after it once discovers the value of its coin,—to the left if false, to the right if true.

Fortunate indeed is the Christian whose conscience will work with similar rapidity and accuracy upon the question of doubtful amusements!

* * * * *

I have read, said A. C. Dixon, of some cavalrymen who during five or six years of rest taught their horses to dance to the music of the band. It was great sport. But when they were riding into battle and the band began to play, hoping to inspire the soldiers, the horses stopped in the charge and began to dance. This resulted in the enemy sweeping down upon them and conquering them.

Many a man has been so possessed with the pleasure-seeking spirit that he has lost all sense of duty.

The Church's Responsibility for Recreation.

1 Corinthians 9. 22-29. June 17.

The Greek classic games were closely connected with religious observances. They began and ended with solemn sacrifices, and formed a part of the principal festivals held in honor of the gods. This is also true of the Greek drama.

Recreations of all sorts can be made to serve the religious life. Some one says children will thrill more to a recreation that is

lifted into the realm of Christian ideals than they will in any other form.

The church that neglects the recreation of its young people will soon be like a hen distressed over the ducks it has hatched marching into the river.

* * * * *

Bishop Potter once noticed two bright youngsters, twins, on Randall's Island. He asked what they were doing there, and was told that their mother had had them committed to the Island because they had tied two Chinamen's queues together.

"The woman is a fool," exclaimed Bishop Potter, impatiently. "That is simply a natural larky spirit which ought to be directed into a right channel."

Play life of a child, more or less mixed with the larky spirit, is the natural life of children. When parents fail to comprehend this, it is imperative that the church take the matter up. She is able. Is she willing?

* * * * *

The church should feel responsibility for—

R—eligious principles that can penetrate play;
E—ducational sports, in which the reflex influence upon the individual is definite and worthy;
C—hristian ideals of play, through the channels of which service to humanity may flow in later years;
R—ecreational hobbies, such as wireless telegraphy. Some church buildings have been used for carpentry and metal work hobbies for its young people;
E—arnest, enthusiastic, enterprising leaders;
A—thletics, to keep the growing bodies of its youth in good repair;
T—ennis courts, for the game is so rich in character-building;
I—nstitutes in which there is blending of work and play;
O—rderly array of game between youth and age, to keep up friendly contacts between them, because
N—othing would better tie up young folks to the church than to know the old folks are planning good times for them as well as religious instruction.

Missionary Possibilities in Recreation at Home and Abroad.

1 Corinthians 9. 23-27. June 24.

"Social to Save" is a great slogan for both home and foreign missions.

It is the testimony of missionaries that caste is broken more quickly through play than preaching.

Christianity's teachings upon the Golden Rule often come through the gateway of the playground upon foreign shores.

Points of contact are the first thing the missionary looks for. Play never fails him.

Leave the figure of Christ out of that marriage feast in Cana, and you will lose a great method of establishing friendly feelings.

To create pleasure for those who never felt it is a high art.

In Japan baseball is played with the same enthusiasm that we see in America, and the missionaries use the game to teach the principles of sportsmanship.

* * * * *

General Armstrong founded Hampton Institute upon the same lines as the Hilo Boys' Boarding School of Hawaii, and as a result of his personal observation when he lived in Honolulu as a boy. Both institutions of learning have a strong, well balanced recreational program. Negroes and Indians at Hampton play Hawaiian games, and Hawaiians play American games.

Exercise, fair play, teamwork and self-control are cosmopolitan words whose significance can be taught all the world around.

* * * * *

Paul Nielson of Talas, Turkey, speaks in glowing terms of the results from the use of the stereopticon in his work:

"My stereopticon is opening many doors in homes and schools. The school children are particularly pleased with the pictures of the life of Lincoln, because, as they say, it shows us what we can do if we work hard. Also the pictures of the life of Joseph, because they show us how we can act lovingly even when our brothers are mean to us."

The writer's son, Joseph Moulton of Rahuri, India, also speaks enthusiastically of the results obtained by the use of his lantern.

You know, if you cannot go personally to carry the light to needy lands you can send a lantern!

* * * * *

An Indian playground supervisor was asked what he thought of Nagpada Neighborhood House, recently built in Bombay, India.

"To tell you about the playground my mind runs back over the space of three months. Three months ago how unruly were the boys, how much they indulged in bad language, how often I found small boys gambling and chewing tobacco! And now, in so short a time as three months we can see a change. Many of the boys have left off chewing tobacco. Then they took the law into their own hands, but now they come to me with their troubles. Often when I am about in the street I am greeted with a smile from many a child, and sometimes an unexpected hand grips my coat, and I hear a sweet voice calling, 'Master, Master!' I see a child smiling and clinging to me. You can imagine the joy that I feel."

A believer is not done with missions when he has made an offering.

SELECTED THOUGHTS FOR THE QUIET HOUR

Learn a Text a Day.

JUNE, 1928.

FRIDAY, 1st. *Be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me in the top of the mount! Exodus 34. 2.*

Meet him alone! Meet him regularly! Meet him with his open Book of counsel before you, and face the regular and the irregular duties of each day with the influence of his personality definitely controlling your every act!

SATURDAY, 2nd. *He shall baptize you with the Holy Ghost, and with fire. Matthew 3. 11.*

So this is the sort of fire I look for when a man claims to be filled with the Holy Spirit,—the glowing fire of humble affection, the glowing fire of noble enthusiasm, the glowing fire of indignation, and the marvelous fire of self-forgetting grace.—J. H. Jowett.

SUNDAY, 3rd. *I know . . . . Revelation 2. 2, 9, 13, 19; 3. 1, 8, 15.*

So speaks the all-glorious Lord! Risen and ascended up on high, yet doth he in no wise forget his church on earth. He watches eagerly, and tenderly he speaks to cheer, to warn, to gladden, to deliver them that are his.—C. H. Spurgeon.

MONDAY, 4th. *Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God: for I shall yet praise him who is the health of my countenance, and my God! Psalm 42. 11.*

I preach a faith that fixes hope so confidently in our souls that it will forever declare, "Maybe I cannot praise him just now, and here, but I will YET do so!"—Merton S. Rice.

TUESDAY, 5th. *We walk by faith, not by sight. 2 Corinthians 5. 7.*

Looking back over one's life one discovers terrible failures, terribly wrong views of things, and of their values and their effects. But without any cant or emotional reasoning it seems to me the things one is glad to have done have always been the result of faith,—faith which has been by no means sight, but faith in the Son of God, in Christ as the Saviour of the world to be.—Wilfred T. Grenfell.

WEDNESDAY, 6th. *I give myself unto prayer. Psalm 109. 4.*

A prayerless day never can be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks heaven's benediction it is a sad day.—J. R. Miller.

THURSDAY, 7th. *And when they saw him they worshiped him: but some doubted. Matthew 28. 17.*

Let me beware of "honest doubt" which doubts Jesus Christ! No honest doubt is allowed regarding the roundness of the earth or its revolution around the sun.—W. L. Watkinson.

FRIDAY, 8th. *Let my prayer come before thee: incline thine ear unto my cry: for my soul is full of troubles! Psalm 88. 2, 3.*

When life is hard with us, O Lord, be near our side! When reason is shocked and almost affrighted from her throne, do thou give steadiness to the mind! When we have done wrong and have felt the sting of hell in the heart, may we not be swallowed up of despair, but may some evangel come to us, some sweet music-note from heaven, that will tell us that even the worst may die with Christ and rise again!—Joseph Parker.

SATURDAY, 9th. *As we have therefore . . . . opportunity, let us do good unto all! Galatians 6. 10.*

Go through the world, discovering and advertising the best in others, wiping tears from off all faces, ministering to suffering, soothing alarm, heartening the fearful; bearing, believing, and hoping all things; and never failing any in the hour when they turn for sympathy and help in their distress, and you will drink of the most exquisite joys that are known by mortals.—F. B. Meyer.

SUNDAY, 10th. *Ye shall be witnesses unto me. Acts 1. 8.*

There must be more emphasis placed upon the proper kind of life as the representatives of Jesus. The world wants to see that gentleness, that sympathy, that self-control that we talk so much of. And when the world sees this it will fall in line, for it is the one quality that the world longs to have; but it can never see it until we live it. We cannot put it on. It has to be lived from within. —Len G. Broughton.

MONDAY, 11th. *And he preached the word unto them. Mark 2. 2.*

Go on, dear brother, only an inch of time remains, and then eternal ages roll on forever,—only an inch on which we can stand and preach the way of salvation to perishing souls!—Robert Murray McCheyne.

TUESDAY, 12th. *In all thy ways acknowledge him, and he shall direct thy paths! Proverbs 3. 6.*

When thou goest into the world duties will demand much of thee, perplexities will arise, temptations will assail thy constancy. Then lift up thy soul to heaven, and thou shalt have help, guiding, calmness, victory. Nothing will find thee unprepared and at a loss. Nothing will by any means hurt thee. "In all thy ways": it is the one secret of triumph.—Alexander Smellie.

WEDNESDAY, 13th. *The fool hath said in his heart, There is no God! Psalm 14. 1.*

Prayer looks foolish to the carnal eye. So does a telegraph clerk or a wireless operator working his clicking instrument look foolish to the ignoramus, but not to the instructed. He knows that there is an instrument somewhere else that catches the message and responds.—W. L. Watkinson.

THURSDAY, 14th. *For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. Philippians 3. 20.*

The apostle does not say we look for death, or going to heaven after death. No, he says we look for the Saviour. Put this thought of our Lord's momentary coming into the center of your faith, with all its connected truths, and your soul will be filled with vital joy!—I. M. Haldeman.

FRIDAY, 15th. *It is finished! John 19. 30.*

These three words in our Bible are one word in the original. That has been called the greatest single word which ever broke upon the ear of man. Finished was his work on earth for God, finished his work for man. —George H. Morrison.

SATURDAY, 16th. *But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole! Go in peace and be whole of thy plague! Mark 5. 33, 34.*

It seemed cruel, but it was really kind. It sent her home with loftier thoughts of him. She would never talk of the wonder of the tassel: she would always talk of the wonder of the Lord.—George H. Morrison.

SUNDAY, 17th. *There is therefore now no condemnation to them which are in Christ Jesus. Romans 8. 1.*

If I have come to God by the way of the cross I am accepted in the Beloved. By all means let us keep a most lowly sense of our own unworthiness and a most gracious sense of God's forgiveness, but if Christ is ours we should be living a life of joy and peace in his love!—C. H. Spurgeon.

MONDAY, 18th. *If thou let this man go thou art not Cæsar's friend! John 19. 12.*

We do not wear Pilate's robes, and we do not share his power, but we stand precisely in the same place of judgment. Exactly the same choices are offered to you and me as were offered to him. We have to make our choice between principle and profit, between righteousness and expediency, between honor and safety, between integrity and ease, between Cæsar and Christ, and we are exposed to essentially the same forms of menace and persuasion.—J. H. Jowett.

TUESDAY, 19th. *We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Ephesians 6. 12.*

There where the battle is really waged, behind the curtains, Christ proposes to be the invisible ally and resource.—Robert E. Speer.

WEDNESDAY, 20th. *Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest! Matthew 9. 37, 38.*

Christ meant to teach us that however large the field may be, and however few the laborers, prayer is the best, the surest, the only means for supplying the need.—Andrew Murray.

THURSDAY, 21st. *It is written. Matthew 4. 4, 7, 10.*

Christ overcame Satan by the Word. He said, "It is written," and a second time, and a third time, "It is written," and that was the arrow that drove him away. The devil does not care a bit about our feelings. We can only vanquish him by the "sword of the Spirit, which is the word of God."—D. L. Moody.

FRIDAY, 22nd. *Thus said the Lord, ... I know the things that come into your mind, every one of them! Ezekiel 11. 5.*

It becomes us to walk with alert and watchful spirit, talking only on themes that would not be inconsistent with an instantaneous flash into the presence of God.—F. B. Meyer.

SATURDAY, 23rd. *Not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof. Joshua 23. 14.*

We are willing that the Scripture and that Christian faith should be subjected to the test of experience. How does the Bible wear? Let the old man speak! How does the Bible reply to the wear and tear of life? Let the most aged student reply! Those who have yet to put on the armor may now be silent, and let the old soldiers stand well to the front and tell what they have seen of the testimonies, precepts, and commandments of God!—Joseph Parker.

SUNDAY, 24th. *These all continued with one accord in prayer and supplication. Acts 1. 14.*

A praying church, a Spirit-filled church, a witnessing church, with all the world as its sphere and aim,—such is the church of Jesus Christ.

As long as it maintained this character it had power to conquer. But alas, as it came under the influence of the world, how much it lost of its heavenly, supernatural beauty and strength! How unfaithful in prayer, how feeble the workings of the Spirit, how formal its witness to Christ, and how unfaithful to its world-wide mission!—Andrew Murray.

MONDAY, 25th. *Go home to thy friends, and tell them how great things the Lord hath done for thee! Mark 5. 19.*

Show the new life where the old one was lived! It will cost, but it will count.—Maltbie D. Babcock.

TUESDAY, 26th. *He will not always chide, neither will he keep his anger forever. Psalm 103. 9.*

There are many who live chiding themselves when God does not chide them. A strong abiding faith in the Lord Jesus Christ as Saviour would mean sunshine to many who live in gloom.—C. H. Spurgeon.

WEDNESDAY, 27th. *Thus saith the Lord, the holy one of Israel, and his maker, Ask me of things to come . . . ., and concerning the work of my hands command ye me! Isaiah 45. 11.*

The one who is praying in his whole life gives God the opportunity of doing as otherwise he could not do. Prayer changes God's action because it gives him an open way into our lives, and through our lives to those whom we touch.—S. D. Gordon.

THURSDAY, 28th. [*Jesus*] *looked up to heaven. Mark 6. 41.*

In working for God, first look to heaven! It is a grand plan. There will be stamped upon you the dignity and power of the service of the Most High God.—John McNeill.

FRIDAY, 29th. *Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. Malachi 3. 16.*

Has a Christian concern with any other conversation than Christ? This whole land would be swept with the Christian life if men made it their business to talk Christ, if they came to know Christ as the object of their speech.—Robert E. Speer.

SATURDAY, 30th. *Keep thy heart with all diligence, for out of it are the issues of life! Proverbs 4. 23.*

When the heart is right the ear and the eye and the mouth and the foot will necessarily obey its good promptings.—F. B. Meyer.

BIBLE NOTES FOR DAILY DEVOTIONS

Green Pastures and Waters of Rest.

Rev. F. B. Meyer, D. D., London.

JUNE, 1928

Friday, 1st. 2 Kings 5. 1-9.

This little maid was a great treasure. Evidently she came from a religious home, where Elisha and Elisha's God were in constant evidence. She was between seven and eight when she was suddenly torn from home, childhood, and religious influence, but the tiny candle of her faith had been well kindled, and burned amid the sad circumstances that clouded her early life. As a child she had been trained in the way of God, and now her light, instead of being under a bushel, was placed suddenly on a higher level, and it gave light to all the land of Syria.

It is impossible to lay too much stress on the early nurture of child life in the knowledge of God. The writer of these lines owes almost everything to the mother who would deny herself the pleasures of society and amusement that he should never go to his bed without those hymns, prayers, and talks about our Lord which have left an indelible impression on all his after years. It is heart-breaking to see the carelessness of many parents in those early impressionable years, that affect all after years in the lives of their children.

Note this maid's faith in God! She reckoned on God's faithfulness. She did not hazard a hope, but insisted on a certainty. There were no "Ifs" or "Peradventures." She did not hesitate to be spokesman for God, but pledged him. Her simple certainty became contagious, and inspired Naaman. So great was her simple faith that the whole court and nation became uplifted and in-

spired with confident expectation, and Naaman was justified in taking with him bags of silver and several changes of raiment with which Elisha was to be paid.

If there is one message more needed than another in the present day, it is the proper rendering of those words of our Lord in Mark 11. 22, which might be rendered, "Reckon on God keeping faith," or "Reckon on the faithfulness of God." Too often we think that we have to work ourselves into an attitude of certainty towards God, whereas our true attitude is to go forth in life, daring to believe that whatever may be the work to which we are summoned the eternal Father makes himself in every way responsible. There is no limit to the possibilities of life when once we believe the wonderful words of our Lord, "All things are possible to those who have learnt to reckon on God keeping faith," Mark 9. 23.

O Spirit of God, come in mighty power to my heart, turning me away from the measurement of my own resources and my reliance on my own faith! May I be enabled more and more to reckon on thy love, thy guidance, and thy resources as being sufficient, and more than sufficient, to meet my uttermost need! In Christ's name.

Saturday, 2nd. 2 Kings 5. 10-19.

God's cure puts us all on one level. "Naaman wanted to be treated as a great man that happened to be a leper: Elisha treated him as a leper that happened to be a great man." So Christianity puts aside all superficial differences, and goes at once to those fundamental issues which are common to us all. The absolute appeal of religion is to our sense of sin, and as needing to be healed in the deepest roots of our being.

The ministers of Christ have no power to absolve from sin. They cannot lay their hands on the leper, and say, "Thou art cleansed!" They can only point to Christ, and say, "In him there is cleansing." Their personality indeed must be forgotten. They are only a voice. Look to Christ, sinner, look and live! Go, wash, thou leprous soul, wash, and be cleansed!

Naaman felt himself slighted. He was accustomed to be treated with much deference and respect. He expected, at least, that the prophet should recognize his high position, and indeed the superiority of the Syrian kingdom to Israel. He had pictured to himself a dramatic incident by which healing would be administered, altogether apart from his attitude towards the God of Israel. Must he bathe in the Jordan, which seemed as a ditch compared with the rivers of his native land? Must he recognize the God of Israel? Elisha's proposal was too commonplace, too ordinary, and altogether intolerable.

Naaman's mistake was not altogether in doubting God, but in questioning the method of approach. He realized that he was a great man. He was quite disposed to believe that the God of Israel was a great God. And he expected to be treated on special terms. If he had been asked to do a great thing, he was, as his servants recognized, willing to do it. Man's religion ministers to pride, God's to simplicity,—"Wash and be clean! Believe and obey! Believe and live!"

The terms describing the result of Naaman's condition are beautiful. The child is innocent of impurity and pride. It is full of laughter and song. It trusts with absolute confidence. Except we are converted and become as little children, we cannot see or enter the kingdom of God.

O Spirit of God, thou art the lover and creator of whatsoever things are pure, humble, loving, gentle, and easy to be entreated! Breathe these great blessings into our hearts that we may become as little children, and so enter the kingdom of God! In Christ's name.

Sunday, 3rd. 2 Kings 5. 20-27.

We must admit, in the words of a great teacher and preacher, that there was a stern justice in the penalty which followed on Gehazi's lie. Gehazi's conduct violated the trust that his master reposed on him. He was not only Elisha's servant, but was treated as if he were a partner, and he had no right to use his position to do things which his master would not do, and to acquire wealth on the ground of their relationship. Yet is not that what too many professing Christians do? It is their union with Christianity that has raised them to positions of influence, and at once they trade on the fact of their relationship, and do, under the cover of their religion, things which Christ himself would definitely repudiate. If you are in partnership with Christ you have no right to claim emoluments and wealth which he would not accept. Partnership with Christ involves a careful exactness in all that we do not do, or do.

Gehazi's act was fatal to that high ideal with which Naaman left the prophet's home on his return from the Jordan. Their conversation had been on a high level. On Naaman's part there had been an offer of a munificent reward, which Elisha to his great astonishment refused. This act made the Syrian more than ever anxious to honor and worship Jehovah. His experience of the priests of his native land led him to suppose that religion was largely a commercial transaction. So much money would purchase so much assistance from religious leaders, and through them from God. So these high thoughts of the Hebrew deity were occupying his mind when Gehazi's appearance on the scene and suggestion dissipated all his thoughts, and led him beneath his real gratitude to say to himself, "Yes, these religious men are all built on the same plan the world over. The Hebrew God is no better than ours."

"Is it a time," said Elisha, "for us to receive?" There is a deep and true lesson for ourselves here. It is a time for us to give, to impart to others, what we know and realize of the unsearchable riches of Christ, but we must beware not to make gain out of our religious profession.

Grant us, O Lord, we pray thee, the child-heart and the child-faith, that we may become channels for the purity and holiness of Christ to others. May we never seek to enrich or aggrandize ourselves, desiring only to promote the interests of the kingdom of heaven!

Monday, 4th. 2 Kings 6. 1-7.

The young generation is always crying, "The place is too strait for us. We cannot be tied by the conventions and doctrines of the past. The light is beckoning us to leave the East with all its beauty and truth, and go West, following the sun, for beyond the rim of yonder horizon there are richer, happier worlds." But they do well in that search to take a prophet with them. "Let us go! Let us each contribute a beam! Let us make a place where we may dwell!" That "us" has a happy ring in it. There can be no true advance which leaves out of account God and religion. "Be content to go with thy servants!" Yes, however self-reliant youth may be they need the past revelations, the past intuitions of God.

Are we pressing the point when we say that axe-heads fall off our borrowed axes? It is not enough for us to try to borrow the maxims, hopes, and faiths of the past: we must think, trust, and experience God for ourselves. Personal religion alone can help us in the great experiences of human life. Directly we begin to build the axe-head is lost, and we are reduced to helplessness in the enterprise of reconstruction, or of construction to meet the growing need of our age. "Alas, master, for it was borrowed!" If your faith is not your own it will certainly fail you in the great hours that are awaiting us all.

"The man of God" (that is, the man who stands before God, 5. 16) is called into requisition when human resources fail. As long as the captain and sailors felt able to navigate their ship, the apostle was almost forgotten, but when all hope was abandoned he stood forth and was the means of bringing ship and crew to land. How often, in the history of the past, has man's failure been God's opportunity! How often it has been found that the cross on which our Saviour died, or the love which it represents, has been the solution of all trouble, of the individual, the church, and the nation!

Help us, O Lord, in every incident in life so to rely on thee that we may know how to help men in whatsoever situation we may find them! Give us readiness of insight, and the power of adapting ourselves to every emergency that may arise!

Tuesday, 5th. 2 Kings 6. 8-17.

We now need the opening of our eyes to look through and beyond the time-veil that hangs between us and the eternal world which is all around us, and which is the real world. As the apostle suggests, we can only understand that our afflictions are light, and last only for a moment, when our eyes are opened to the things which are unseen and eternal. We are, in fact, the inmates of two worlds: a world seen and a world unseen; a world of time and a world of eternity. Day by day we are walking blindfold in the midst of eternal realities. Happy are they who have learnt to regulate their lives by the eternal rather than by the ephemeral influences of the hour!

It is this vision of the unseen and eternal that has enabled the saints and martyrs to say and do things which seemed impossible, and to steer their course through an archipelago of rocks. They have enjoyed an immunity from evil which has enabled them to live a charmed life. These celestial influences are around each one of us, but they are only operative when we are living in touch with God, are fulfilling the divine purpose, are obedient to the influences of the divine Spirit, and have entirely yielded ourselves to the divine guidance, prompting, and inspiration. Let us ask for the open eyes, but before that prayer can be answered there must be the singleness of purpose to live only in the will of God, and be subservient to his suggestions.

What a change came over this young man! Up to this hour as he looked abroad he saw nothing but the fields and hills and the Syrian army. He saw what everyone beside saw. When his eyes were opened he still saw the fields and hills and the army, but in addition that the mountain was filled with horses and chariots of fire round about the prophet. Probably that young man ever afterwards lived in the realization of that divine environment. So should we! Behind the loveliest scenes in nature, the most perplexing circumstances of practical daily living, the profound teaching of Scripture, are the eternal fires.

Open our eyes, O Spirit of God, that we may see things hidden from the wise and prudent, but revealed to babes, and that we may live in the heart of things which eye hath not seen, nor ear heard, nor the heart of man imagined, but which God reveals to love. In Christ's name.

Wednesday, 6th. 2 Kings 6. 18-23.

The king of Syria had learnt through his advisers that Elisha was more to be feared than all the hosts of Israel. As they put it, Elisha knew what was passing in his mind and the words which he spake in his bedchamber. His plans were perpetually foiled by the precautions taken by the king of Israel at the instance of the prophet. He was therefore determined to get Elisha into

his power. It did not occur to him, apparently, that his designs against the prophet himself would be equally abortive. Elisha was as able to forecast the coming of the Syrian host to take him at Dothan as at any other place. So he quietly stayed at Dothan, resolved to give Benhadad and his host the further lesson that his prophetic insight would enable him to return good for his evil, and blessing for his malicious designs.

When, therefore, the host came, as he knew it would, the prophet led them as in a spell to Samaria, where they were outnumbered and powerless, but rich provision was made for them. No hurt was permitted, but splendid hospitality manifested. Their eyes were suddenly opened to find themselves surrounded by friends, who were glad to minister to their need and send them away with blessing. It was, indeed, a forecast of New Testament teaching and of our Lord's example! Certainly they had found Elisha whom they were sent to capture, but they also found a welcome, an unwillingness to take advantage, which heaped coals of fire on their heads.

Is not this a lesson for us all? Let us again ponder those great words of the apostle when he bids us heap coals of fire on our enemy's head, and overcome evil with good! Yes, and beyond all other teachers remember our Lord's great words in Matthew 5. 44, etc.! Elisha anticipated gospel times, and we cannot but admire the ingenuity that enabled him to turn bitter enemies to friends.

Lord, give us wisdom so to pass through thy world as to turn spite to love and hatred to friendship! Fill us with a love that beareth, believeth, endureth, and hopeth all things!

Thursday, 7th. 2 Kings 6. 24 to 7. 2.

We must remember that at this time the kingdom of Israel was still under the baleful influence of the house of Ahab and Jezebel. False ideals were prevalent, being fostered by the priests of Baal who formed the policy and swayed the rule of the kings of the Northern tribes. As a former generation hated Elijah, this generation hated Elisha, and the one dominant thought of the court was to get rid of him. They induced King Joram to believe that Elisha was really the cause of all that they were suffering. If only he could be got out of the way, happier years would shed their benediction on his reign. This famine in Samaria seems to have brought matters to their crisis, and the king had at last resolved that the prophet's head should be the price of years of prosperity and plenty.

By divine intuition the prophet was made aware of the menace of the royal decision, and he was able to requite evil with good, and hatred by love. Hence the prophecy of abundance! The whole history of Elisha is amazing. He seemed to have realized a unity with the divine which certainly surpasses anything with which we are familiar. The question is whether there are not forces, implicit in nature and providence, of which we are not availing ourselves. As James says, Elijah and Elisha were men of like passions with ourselves, yet when they prayed they were able to open and shut heaven. Therefore it is necessary that God should send Elijah the prophet before the great and terrible day of the Lord shall come, and he shall turn the heart of the fathers to the children, and the heart of the children to the father, lest he should come and smite the world with a curse.

Naturally we must admit that our times are in many respects dissimilar, yet are there not resources in God that we never tap, and energies wrapped up in the gift of Pentecost that evade our knowledge and our use? From the eternal world shall we not see how different our course might have been had we only availed ourselves, as these prophets, of the unmeasured resources of God? What did our Lord mean when he said that all things are possible to him who believes?

We confess before thee, gracious Lord, that we have come infinitely short of thy great ideals, that we have spent our years in the shallows! We are loath to pass into eternity with so much left undone and such stores so unexplored. Forgive us, we beseech thee, and raise up successors who shall go in to possess!

Friday, 8th. 2 Kings 7. 3-20.

"We do not well!" said the lepers to each other in the evening twilight as they came on the deserted camp; and they brought tidings to the city which turned starvation into satiety and famine to plenty. It would indeed have been heartless for them to have enriched themselves beyond the dreams of avarice and to have left Samaria in the throes of starvation. Yet, is not that the crime to which the church of Christ is liable? We who have found out the treasures of Christ's gospel are culpable in God's sight, and at the bar of common humanity, if we keep to ourselves the knowledge of the glorious provision made for the supply of human need through the gospel of our Lord. We are here as God's representatives and almoners. He has transmitted to us a stewardship for mankind. Lepers though we be in regard to the loftiest ideals of human character, we have still the opportunity of unfolding to others the infinite stores of blessing which are theirs in Christ. It was the apostle's passion to "make all men see." But the grave question for us also is, "Have we partaken?" Are we realizing all that our Lord is willing to unfold of God? Must we say, as in a previous chapter it was said, "Whilst we were busy here and there, life and its opportunities were gone"? And how paltry much of the business of life has been!

The lord on whose hand the king leaned

saw, but did not partake. He was trampled to death by the rush of the famished crowds. He saw with his eyes, but that was all; and in Hades, as our Lord said, such as he will lift up their eyes to see Lazarus seated in Abraham's company, whilst they are themselves cast out. In view of this, let all of us from now dedicate our lives, and all that we are and have, to make all men see the unsearchable riches of Christ! Let us urge them to exercise a claiming and participating faith such as will enable them not only to see, but to claim! Our one business as Christians is to proclaim Jesus in all the wealth of his nature as the complement of human need.

Grant us, O Lord, to share in the passion of thy servant, Paul, first to see the open heavens for ourselves, and then never to rest until we have brought others to know the length, breadth, depth, and height of the love of Christ that passeth knowledge!

Saturday, 9th. 2 Kings 8. 1-6.

We should describe this paragraph as a remarkable illustration of coincidence. It was certainly opportune that the king and Gehazi were discussing together the great things that Elisha had done. Gehazi had probably left the service of Elisha after the incident recorded in 5. 20-27. Probably, also, he had recovered from his leprosy. In any case, he still lived in the great past, and was glad to tell the wonderful things which his former master had performed. He was in the beginning of his story as to Elisha and the woman of Shunem when she suddenly came on the scene, and the recovery of her land was immediately secured by the royal edict. Men of the world might characterize this as a lucky chance, but was it not more? Were not the steps of this good woman specially directed at this time?

In Proverbs 16. 9 we are told that a man's heart deviseth his way, but the Lord directeth his steps. In Psalm 25. 12 we are taught to believe that the man who fears the Lord may reckon on him to instruct him in the way that he shall choose. One of my fellow-workers, who leaves her home at midnight to search for the fallen girls of the great city, always waits for the guidance of her steps and the selection of the street to be visited. We may not all be able to act so absolutely on the divine prompting, because of the beaten track which has to be trodden, yet there is a sense in which we can trace the divine hand in the happenings of each day. We suddenly meet a friend whom we have not seen for years. Our eyes are directed to a newspaper advertisement or article. A sudden demand is made for our help. Any one of these may have a permanent effect on our lives. There is no chance in the world.

All nature is but art unknown to thee,
All chance, direction which thou canst not see!

The divine hand has placed each of us on the revolving wheel, but it never loses its touch. Always and everywhere it is endeavoring to shape us according to the mind and purpose of divine love. Therefore we come back to the injunction of the wise man, "Trust in the Lord with all thine heart! Lean not to thine own understanding! In all thy ways acknowledge him, and he shall direct thy paths!"

Grant thy help, O Spirit of God, that our steps day by day may be ordered in such wise as to realize the divine purpose in everything, and to go or come as may be according to that divine ideal which divine love has ordained for us! Give us back also, we pray thee, the forfeited harvests of the past! In Christ's name.

Sunday, 10th. 2 Kings 8. 7-15.

It is most necessary to watch and pray, for there is no limit to the possibilities of evil which lie hidden in our nature. We may ascend into heaven, on the one hand, or, on the other, sink into a bottomless pit. Such was the case with Hazael. It was also the significance of Elisha's answer. On the one hand, in the natural course of events Benhadad would recover, but as a matter of fact he would die through the treachery of Hazael. When Elisha detailed the immediate future Hazael hotly resented the possibility of such a descent, but Elisha's forecast proved to be true. We are all conscious of depths of evil that lie hidden in our nature, but restrained by the grace of God. Let us watch and pray against the first suggestion of evil!

When we think of these things and are self-condemned for the evil possibilities of our nature, what a comfort it is to use those words of Job in an even deeper sense than he implied, and say, "I know that my Redeemer liveth!" Our Saviour knows the evil of our human nature, and how inflammable it is to the least spark of temptation: yet he loves us with a love that will not let us go. When temptation assails we are safe as we mention his name and hide under the covert of his wings; and when we have failed we have in him a high priest who never ceases to intercede, and will finally restore.

Elisha's tears were apparently irrepressible. They were the tears of a noble patriot soul who foresaw the evil that Hazael would inflict on Israel. Thus our Lord wept when he beheld Jerusalem beset by the Romans, and left desolate by her God. Surely we who profess to be God's remembrancers should never rest whilst pernicious evils flourish on the soil we love. Our duty to God implies our love for our fatherland. "If I forget thee, O Jerusalem, let my right hand forget her cunning, and my tongue cleave to the roof of my mouth!"

We thank thee, O God, that thou hast held us back from great transgression which

would have brought discredit on thy holy name, but we are conscious of so much inward evil and liability to sin that we can only cast ourselves on thee and pray that thou wilt cleanse us from secret faults, and keep us back from presumptuous sins! In Christ's name.

Monday, 11th. 2 Kings 8. 16-29.

They tell us that the atmosphere is filled with noxious germs that can only injure us when our nature favors their development. And certainly the Chosen Nation of the Jews, both in the ten tribes and the two, presented an atmosphere which was eminently favorable to the parasites that manifested themselves during the reigns which were dominated by the influence of Jezebel and her children. It reminds us of Bunyan's enchanted ground. Dr. Jowett said, the instruments of modern material warfare are almost incredible in the refinement of their destructiveness, but our unseen antagonists outdo all the subtleties of the material instruments of destruction in the devices by which they lure and snare and entrap and overthrow the soul. Spirits work on spirit. Mind lays pressure on mind. The evil ones have a direct and immediate influence on our secret life. In our own day we are obtaining glimpses of spiritual activity which have hitherto been shrouded in darkness.

Certainly these kings, Joram and Ahaziah, are much to be pitied. Their home atmosphere was vitiated by their womanhood, and there was no outstanding religious influence. The atmosphere of our time is full of evil influences, and the religion of our time badly needs a general revival. We must see to it that on the enchanted ground at the present time, we are on the alert and that our armor is kept intact. Our shield must be our vital faith in Christ, i.e., there must be an intimate companionship with Jesus Christ. We need the insuperable helmet of hope to so fill us with heaven-born expectation that the lure of the tempter may be powerless. Our sword, the apt use of the Word of God. In "The Pilgrim's Progress" Mr. Greatheart said to Mr. Valiant-for-the-Truth, "Thou hast behaved thyself worthily; let me see thy sword!" So he showed him. When he had taken it in his hands and looked thereon awhile he said, "Ha! It is a right Jerusalem blade. Its edge will never blunt. It will cut flesh and bone and soul and spirit and all."

Spiritual enemies are always upon us, and there is no hope if we allow the sword of Scripture to fall from our hand. Stand, therefore, Christian brethren and sisters, stand in the day of battle, and having fought to the end, remain victors on the field!

We are weak, O Lord, against the insidious enemies which lurk in the very atmosphere! It is the enchanted ground, and the sense of right and wrong seems benumbed and insensible. We pray thee, succor us that we fall not away in the day of trial!

Tuesday, 12th. 2 Kings 9. 1-15.

Our Lord in Matthew 25 withdraws the veil which conceals the unseen, and gives us a glimpse of the judgment which is always in session, and of his dealing not with individuals, but nations. It is a majestic thought that as men are judged as individuals so they are judged as nations. Take, for instance, Nebuchadnezzar's dream, and read with it the extraordinary unveiling of Daniel 7. 9-14. "I beheld till thrones were placed, and the Ancient of Days did sit. His raiment was white as snow, and the hair of his head was like pure wool; and, behold, there came with the clouds of heaven one like unto a Son of man, and he came even to the Ancient of Days, and there was given unto him dominion and glory and a kingdom! His dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed."

Surely all through the time of man's sojourn on this earth there has been a weighing in the scales of divine judgment. The words emblazoned on the wall of Belshazzar's palace reveal that God is the righteous judge to whom dynasties, emperors, and nations must render an account. He is, as Daniel put it, "king of kings; he changeth the times and the seasons; he removeth kings and setteth up kings," Daniel 2. 22, 37; 5. 13-31. As we review the past history of the Christian centuries we can see how empires like Rome, Spain, France, or dynasties, have successively been raised up, tested, found wanting, and put aside. So is it at the present hour, when the Anglo-Saxon race in the two hemispheres is in the predominance. A new dignity is given to the historian who can trace out and tell us of the swaying of the scales, now on this side and again on that.

This great truth is also illustrated in the passage which we have read. The dynasties of Jeroboam and of Rehoboam were being weighed in the balances of eternal justice, and each of them was found wanting,—largely through the degrading influence of Jezebel and her daughters. The measures of divine judgment were severe, but there was no hope for these two nations so long as their thrones and royalties were so worthless. Let us see to it that our womanhood shall inspire and lead in the ideals that uplift and save; for from the cradle to the grave woman largely wields the scepter for good or ill!

We pray to thee, O Father, not to remember our sins, or the sins of our forefathers! Blot them from thy book, and graciously enable our generation to readjust the failures of the past by a fresh dedication to thy service and glory! In Christ's name.

Wednesday, 13th. 2 Kings 9. 16-37.

The influence of Jezebel and her daughter Athaliah had reached its climax, and Elisha, as we have seen, led a revolution. All was

at stake, and not only religion, but the existence of the two kingdoms of Samaria and Judah was in the scales. Apparently he felt that the moral influence exerted by Elijah and himself needed to be supplemented by sterner measures. In the anointing of Jehu as king he initiated a revolution which wiped out the house of Ahab, arrested the Baal-worship nursed by Jezebel in Samaria and her daughter Athaliah in Jerusalem, and once more retrieved the religion of the God of their fathers.

Elijah had been commissioned to anoint Jehu years before, 1 Kings 9. 17, but for some reason the divine command had remained unfulfilled. He had therefore quietly awaited the signal for commencing his campaign of judgment. He must have fretted under the long delay, and when the prophet's summons came he not only had his plans prepared, but amid the plaudits of his fellow officers and the sympathy of the army he set off at the wildest speed towards Jezreel. Joram, unsuspecting of treachery, and Ahaziah the king of Judah, fell under his arrows; and Jezebel, who had watched the whole tragedy from her palace windows, shared their fate.

Again we turn to Matthew 25. 31, etc. Whatever may take place at the close of this dispensation, there can be no doubt that rulers and nations are ever standing before the great throne of eternal justice. As it is with individuals and families, so it is with dynasties and nations. All are standing before the great White Throne to receive the "Blessed are ye, inherit," or "Depart, ye accursed, into the everlasting fire," which consumes the worthless and the vile. Ahab and Jezebel, Jehu, Ahaziah, and Joram, their dynasties, agents, politics, and personalia, were all naked and open before him with whom each generation and each individual has to do. And through all the divine purpose was running which would presently eventuate in the advent and ministry of our Saviour.

Our Saviour, thou didst love our race to the death! We can never be sufficiently thankful that thou didst not draw back from thy purposes of love. Knowing all, thou didst set thy face like a flint, even to the cross. We adore thee! May we share in thy final victory!

Thursday, 14th. 2 Kings 10.

In Jehonadab, son of Rechab, Jehu recognized a kindred soul, for he had founded an austere sect of faithful disciples—the Puritans of the era,—who had retired from the sin and strife of the age to the wilderness of the Southland. There they dwelt in primitive simplicity. There was no hesitation on the part of Jehonadab when Jehu invited him to share his chariot and see his zeal for Jehovah. As the two rode together en route for Samaria they arranged for the ultimate extinction of Baal-worship.

A great feast was proclaimed in honor of the sun-god. All the followers of Baal were commanded, on pain of death, to attend, clothed in the special garment associated with Baal-worship. The usual cry was made at the beginning of the service that only the votaries of Baal should share in the celebration. Jehu himself, to dissipate all suspicion, officiated in the opening sacrifice; and then, at a given signal, the entire multitude was put to death, the images were destroyed, and the temple was handed over for the sewage of the city. Jehovah-worship was reinstituted as the national faith, though under the symbolism of Jeroboam's golden calves.

"Come and see my zeal for the Lord!" Zeal has been defined as the practical exhibition of devotion to some great task. In itself it is a valuable asset to character. None of us should be content with a lukewarm interest in the cause of righteousness. We should be prepared to concentrate ourselves, and make drastic sacrifices to realize our ideals. But in Jehu's case it was spoiled (1) by ostentation,—he wanted Jehonadab to witness what he did for Jehovah, and (2) by his subsequent weakness in maintaining the calf-worship. There are two kinds of zeal, that of ostentatious pride and that of humble devotion.

Let us ask to be governed by a consuming love and passion for the glory of God, altogether apart from other motives! Thus shall our hearts be kindled by the same passion as was exemplified in our Saviour when his zeal for God's house consumed him, John 2. 17.

Drop a coal of burning love and zeal into our hearts, O Lord, that we may be lifted above ourselves in a passionate desire for thy glory and the salvation of others! Graciously deliver us from all selfish and evil ingredients! Like thy servant Zinzendorf, may we have but one motive, Jesus only!

Friday, 15th. 2 Kings 11.

When Ahaziah, at the age of 23, was murdered by Jehu, Athaliah his mother saw her opportunity and massacred all the royal family, including children by various wives and representing different branches of previous reigns. She had no pity, though she slew her grandchildren. A baby of two months alone escaped, through the forethought of the high priest and his wife, who were loyal to the ancient faith and to David's line. Seven years passed, during which Athaliah gave herself with fanatical zeal to establish Baal-worship, and the high priest quietly prepared his measures to recall the nation to the God of their fathers.

In the seventh year of Athaliah's reign the curtain was suddenly withdrawn, the young king was brought out, placed on a central platform, and crowned. A roll of the law of Moses was placed in his hands, and the

whole vast multitude, that had evidently been prepared for this event, hailed him as king. Athaliah might cry "Treason," but there was none to take her part. She was hurried from the sacred enclosure and slain. The overthrow of Baal-worship followed. The restoration of the Temple courses and the Levite services was the firstfruits of the new order.

There is a divine spirit in the world which may be crushed and obscured for a while, but it will break out again presently. Is it not the spirit of Christ, whose delights have ever been with the children of men? It may seem at times to have been crushed out by the heavy tread of winter, but the spirit of the spring will presently break out again. The infant king will yet oust the tyranny and superstition of Athaliah. The eye that looks on the surface of things may fail to see it, but it is there, waiting its time and seeking its entrance to ear and heart.

Never despair of God! Beneath all the distraction of the present hour, when the whole world seems dazed with new inventions, the babble of many voices, and the failure of the old-time faith, God has plans which are quietly maturing towards the new heavens and earth in which shall dwell righteousness.

Amid all the obstruction and anarchy of the world keep us true to thyself, O king of the ages! Hasten the hour when thou shalt be manifested in thy glory and shalt receive the homage of a regenerated world!

Saturday, 16th. 2 Kings 12.

Jehoiada's efforts to restore the Temple to its former glory were thwarted by the peculation which went on among the priests. The result was that at the end of the 23rd year there was nothing to show for the gifts and collections which had been made. The priesthood was, therefore, deprived of all control of the funds, and Jehoiada, with the help of the king's scribe, undertook to administer the freewill offerings of the people, leaving only the trespass-money and the sin-money to the priests. Honest superintendents paid the workmen, energy and interest were excited throughout the nation, and the repairs of the sacred edifice went forward.

In the meanwhile a counter-revolution was on foot, and as soon as God's devoted servant Jehoiada had died Baal-worship dared to raise its head, and once more flourished under the smile of the king and the leading men who surrounded his person and controlled his policy. Zechariah the son of Jehoiada protested in vain, and was stoned to death,—a deed which even in the days of our Lord still excited horror, Matthew 23. 35, 36; 2 Chronicles 24. 20, 21. Tradition had it that he fell in the inner court of the priests between the great altar and the Temple, that the crime was committed on the sabbath, which was also the great Day of Atonement, and that nothing could efface or dry up his blood. Things went from bad to worse. The king, weak and easily led, could not withstand the Syrian invasion, and only turned back the invader by a degrading tribute. A devastating invasion of locusts, as described by Joel, paralyzed agriculture and brought ruin. And finally, in the 47th year of his life and the 40th of his reign he was murdered in his palace, and his body was refused burial in the royal tombs.

Thus a reign which had opened with fair promise was closed in ignominy and a violent death, whilst the country was brought to the verge of ruin through the Syrian invasion and the descent of the locust hordes. This arouses a deep question. May it not be that we are surrounded by these inimical forces which are ever lying in wait, and that they can only injure us when we have thrown off the fear of God? May it not be that we are rendered immune to disaster, whether as nations or individuals, so long as the laws of God are not outraged by our disobedience, and that when a nation or individual ceases to obey the elemental rules of religion and purity the temperature drops and the evils that had been kept at bay suddenly develop? The salt loses its savor and corruption sets in to work its will.

We pray for our country, O thou God of the nations, that there may ever be among us a godly seed which shall preserve us from the dangers and perils which otherwise would mar our happiness and induce thy righteous judgments! In Christ's name.

Sunday, 17th. 2 Kings 13.

This was the last hour of the prophet's life. Having passed eighty years, Elisha had lain down to die. He had been a patriot as well as a prophet, and at this crisis he could ill be spared. The Northern kingdom of Israel was being hard pressed by Syria and Moab who were threatening. Fifty years before he had anointed Jehu, but he and his sons had been sad disappointments. Joash was by no means the worst of the kings of Israel, but he had not arrested the idolatry which his ancestors had introduced. He, however, knew the worth of Elisha's prayers. The simple grandeur of his character and the uprightness and purity of his motives had made a great impression in his favor. The nation and he could ill afford to lose so noble a patriot, and bending over him he wept.

Elisha then summoned the king to a sacrificial act, of which they both understood the significance. In the outward sign of the arrows there was concealed the promise of victory. Apparently the prophet was lying near the lattice-window for coolness. He asked the king to open it, and told him to bend his bow eastward, in the direction of Damascus. Three arrows alone sped forth, but the king ought to have emptied his quiver. It was a fatal error. Had he gone on he would have destroyed Syria: now he

would gain only three victories. The holy ardor of the old prophet was limited by that perfunctory response. Thus he limited the Holy One of Israel.

Such mistakes are made by us all. Moments come in our lives filled with vast opportunities. There is a divine dynamic in the air. A mystic power hovers within reach. One word or act may affect the entire future. But the word is not spoken, and the act is not done, and the hour passes never to return. Syria is not destroyed.

But note what follows: though Joash failed to reach Elisha's level Elisha's grave had an animating result. The dead man lived. May we not read into the story this thought and lesson: we by our lack of faith may fail to use the dynamic within our reach, but the dynamic is not thereby impaired and made fruitless. Let another test it by an appeal, and that which had been limited by unbelief suddenly flames out in living power. May we not also see this further thought that the biographies, diaries, and exhortations of the Elishas who have passed from us will go on inspiring life into hearts that had seemed hopeless?

O Father, may our own record and impulse after our death be of such a nature, that in death as in life we may be an inspiration and blessing to all whom we love and meet with in our daily life! In Christ's name.

Monday, 18th. 2 Kings 14. 1-16.

Amaziah's first act on reaching the throne was wholly commendable. He spared the children of the murderers of his father, in obedience to Deuteronomy 24. 16. But his history did not justify the hopes that this earlier act evoked. His victory over the Edomites seems to have turned his head. In the intoxication of victory he carried off their gods, instead of destroying them. Brought to Jerusalem, they proved his ruin. He was insane enough to adopt them as objects of his own worship, and burned incense before them. It seems almost incredible that he should worship the discredited gods of a nation whom they had overthrown, 2 Chronicles 25. 14, 15. What an instance is this of the blindness which results from pride and vainglory!

Confident in his victory, he challenged Joash to war in order to retrieve his honor, which he thought had been tarnished, and though Joash strove to turn him from his senseless folly he persisted with foolhardiness that finally landed him in national dishonor. The Temple and palace were sacked, the city plundered, and its wall broken down for six hundred feet. The misery which he had brought on the country was never forgotten, and popular discontent was followed by his murder.

"The thistle said to the cedar"! Joash was the cedar, and Amaziah the thistle. The thistles often fail to realize the beauty and superiority of the cedars. It is possible to live on the same soil, or within the precincts of the same woodland, without understanding the silent goodness of these who are the glory of the Creator and the ennobling of the landscape. We all need to cultivate humility as to ourselves, and to rejoice in the strength, beauty and service of others.

Bunyan tells us that as they were going along they espied a boy feeding sheep. He wore mean clothes, but his countenance was fresh and well-favored, and he was singing, "He that is down need fear no fall, and he that is low no pride." Then said Mr. Greatheart, "I will dare to say that this boy leads a merrier life, and wears more of that herb heart's-ease in his bosom, than he that is clad in silk and velvet. In this valley our Lord had his country house, and he loved much to walk these meadows."

Teach me, O Spirit of God, to be humble and lowly in heart: not seeking great things for myself, and content to be unknown and unrecognized if only thou wilt make me to lie down in green pastures and lead me beside waters of quietness! In Christ's name.

Tuesday, 19th. 2 Kings 14. 17-29.

A gleam of sunshine had broken through the clouds in the victories of Joash, but it was in the reign of Jeroboam that the promise of 13. 5 began to be fully realized. He was evidently a great soldier, and so far as the Northern kingdom was concerned the days of Solomon seem to have returned. His sway was acknowledged from the Orontes to the Dead Sea, and the prophet Amos witnessed realization of his own prophecies, 1. 13-15 and 6. 14. The notice of Jonah is also interesting as throwing a striking light on the increasing greatness of Assyria. But the most startling point is that the prophet was sent on such an errand of mercy to a great heathen city. "It is specially interesting as being the first prominent expression of the divine love for all mankind of which the Old Testament gives the record."

The story of Jonah is the more impressive because of the conflict between the message of destruction which was committed to him and his fear that God being what he was, the threat of destruction would never be carried out. "I knew that thou wert a gracious God, full of compassion, slow to anger, plenteous in mercy, and repentest of the evil." Therefore he was displeased when God did what he expected he would do, in repenting of the evil Jonah had been only too happy to announce against the people whom he dreaded, and whom he viewed as a menace to his fatherland. He loved his race and country with intense affection, and longed to see Assyria in the dust, as she deserved. It cut him to the quick to see her repent and therefore continue to be a menace to his fatherland. If only Nineveh were trampled like grapes in the winepress of the Almighty's wrath he would have been

satisfied; and that would be her certain doom unless she repented, as he feared she would. A century had to pass before the Hebrew ideals were heightened by the teaching of Micah 4. 1 and Isaiah 2. 2.

Note that though Jeroboam did evil in God's sight (24) he was still used to save Israel! Through him a last chance was given, in hope that as a nation she might yet be brought to recognize the God of their fathers.

O thou wonderful lover of the souls of men, give us to know something of thy tender, pitying love, that we may yearn over the lost as thou yearnest, and learn to love even our enemies and them that are contrary! Fetch back thy wandering sheep at any cost, O shepherd of Israel, though they be scattered in a dark day of clouds!

Wednesday, 20th. 2 Kings 15. 1-22.

Uzziah's reign was one of increasing strength and prosperity. This is specially emphasized in 2 Chronicles 26, etc., but his highest distinction was loyalty to the old religion. His spiritual adviser, Zechariah, is also commended as having understanding in the vision of God. A beautiful phrase! Would that it was true of us all! See 2 Chronicles 26. 5. Also we find from their writings that Amos, Micah and Isaiah were exerting a profound influence, and that God's Spirit was being poured forth in unmeasured fulness. Hosea, amid the deepening corruption of the Northern kingdom, looked with earnest yearning towards Judah as the one hope of his race, though even there symptoms of decadence had commenced to show themselves.

As Uzziah's reign was closing the land was shaken by a terrific earthquake, so terrible that it was long remembered as an outstanding date, Amos 1. 1. Josephus connects this with the king's attempt to offer incense on the golden altar. The high priest and eighty others did their utmost to dissuade him, and at that moment the earthquake shook the ground and rent the building. The king became a leper, and was compelled to hand over the government to his son. The Northern kingdom, in the meanwhile, was increasingly threatened by the rising strength of the great Assyrian empire. Nineveh was becoming the greatest city of the known world under the reign of Tiglath-Pileser, and Samaria escaped destruction only on payment of an immense fine amounting to two million dollars.

It may seem strange that so much of this sacred Book is occupied by the story of these far-away days, but we must remember that through all these experiences the foundations were being laid by the Spirit of God in the teachings and writings of the prophets, which remain today as among the most precious possessions of the human race. If the history of Israel and Judah had been uneventful we should never have had the sacred pages which have furnished the prophets, rulers and students of the ways of God with inspiration and suggestion, with appeals and complaints, with courage and hope. Blot out the prophets from the Old Testament, and the loss would be irreparable! But to understand them it is necessary to read the First and Second Books of the Kings and of the Chronicles.

We thank thee, our Father, that thou hast created and preserved the Holy Scriptures for our inspiration and instruction! May they enter more deeply into the mind and heart of our times! May we ever hold them fast and seek their guidance, that we may abound in righteous living and holy aspiration! As a people may we keep thy statutes and obey thy laws, that it may be well with us! In Christ's name.

Thursday, 21st. 2 Kings 15. 23-31.

During Pekah's reign the territory to the east of Jordan became the chief scene of Israel's dismemberment. The new king, who had forced his way to power by the murder of Pekahiah, was a native of Gilead, on which the storm of Assyrian invasion broke. Hosea (6. 8; 12. 11) had exposed the crying sins of that region. The land was full of evildoers and polluted with blood. An avalanche of suffering was permitted to befall the country, and reached not only to Gilead, but to the town of Ijon, twenty miles north of Lake Merom, and other cities and districts in that region. Long trains of the inhabitants were led off into captivity. To borrow Dr. Geikie's words, "The whole of Upper Galilee was swept as by a net. The smoke of burning villages darkened the air. The mountain caves were filled with pale multitudes who had hidden there till the invading flood had passed. Across the Jordan the rich meadows and wooded hills of Gilead saw the population hurrying amid loud wails from the advancing foe, leaving behind their all. Nearly half of the wide territory of Israel was torn away, and the solitudes were repeopled from other races."

The inhabitants of these regions were transplanted into the districts of Asia Minor. Some argue that they settled in Armenia and on the shores of the Caspian. This policy of transplanting was intended to break the spirit of proprietorship and loyalty.

All this dismemberment of the Northern kingdom was being seriously watched by the patriots and prophets of the Southern kingdom of Judah, and especially by Isaiah. In the 8th and 9th chapters of his prophecy he foresees the speedy ruin of Syria and Israel, and the visitation of Judah herself by Assyria. Then, looking beyond the immediate future, he foretells the coming of the Messiah, God with us. The Northern kingdom might perish, because its kings and rulers despised the waters of Siloah, i.e., the help of the Almighty, and relied on Rezin and Pekah. Therefore the flood of Assyrian in-

vasion would sweep them away, reaching to the neck, and spreading out its waters to cover Immanuel's land. If only his people would be true to God, to them a child would be born and a son given who would establish their kingdom henceforward and forever. But everything depended on their answer to his demands.

Lord Jesus, thou art wonderful, counsellor, mighty God, everlasting Father, prince of peace! We will place the government on thy shoulders, that of our peace and blessedness there shall be no end!

Friday, 22nd. 2 Kings 15. 32 to 16. 20.

Though Jotham was personally true to Jehovah he could not check the increasing corruption of his age. Intercourse with neighboring nations introduced their manners. Soothsayers, professors of the black arts of demon-worship, and diviners, multiplied like locusts: see Isaiah 2. 6, 8; 3. 3. This deterioration became more rapid with the accession of Ahaz, who in every respect was the opposite of his father. Jerusalem became infested with idols, and an Assyrian altar took the place of the venerable altar of the Temple which David and Solomon had consecrated. This was followed by the practical adoption of the whole system and apparatus of Assyrian idolatry. The great doors of the Temple were shut, the sacred lamps were unlit, and the whole interior left to decay and neglect. One of Ahaz' sons was sacrificed to the idol.

Amid this awful declension Isaiah could not be silent, and one of his discourses is set out in full in Isaiah 2. 2 to 4. 6. See also Micah 4. 1-4. But all was in vain. Ahaz concluded an alliance with the king of Assyria, to whom a gift was made which exhausted the national resources to such an extent that the sacred vessels had to be melted down. In reply to this the king of Assyria destroyed the federation of kings which had threatened Ahaz, and held a great "durbar" in Damascus, attended by the representatives of the whole district between Persia and Egypt.

Must we not be careful to preserve the glory and integrity of that religion which made our forefathers great? The Bible is not read and obeyed as it was in the not distant past. Its supernatural elements are discounted. The house of God is, speaking generally, losing its prerogative position. The sabbath is becoming a day of pleasure-seeking. The supreme claims of the family are largely ignored. The invasion to be dreaded today is not that of armed forces, but of levity, pleasure-seeking, and worldliness, making light of the sacred bulwarks within which our forefathers built homes, cities, and governments, on which the smile of God's favor rested. We cannot do other than hail what is beautiful and brilliant in the revolution that is passing over us, but we dare not trifle with the lofty religious sanctions of the past for which patriots and martyrs died.

We thank and praise thee, O God of the nations, for all the noble and godly men and women who have laid the foundations and erected the structure of our Christian civilization! Grant us grace so to guard its sacred character as to pass it untarnished and undiminished to our children and children's children! In Christ's name.

Saturday, 23rd. 2 Kings 17. 1-23.

The world seemed to be divided between Egypt on the one hand and Assyria on the other, and king Hoshea endeavored to hold the balance between the two. But as in all cases where a man endeavors to please two masters, he failed to be really trusted by either. Finally, on the strength of worthless promises of military aid from the Nile, he definitely refused tribute to Nineveh. An Assyrian army was immediately despatched against Samaria, which resisted for three years. During that period the king himself was captured and deported to Nineveh, where he remained to his death. As the prophet declared, he disappeared like foam on the water, Hosea 10. 7, 15. But though without its king, the city continued its defence with a stout heart. The fate of its citizens, as depicted in the Assyrian slabs discovered in Sennacherib's palace, must have been awful. Then followed the deportation of all the people to distant parts of the empire, and Samaria and the Ten Tribes vanished, never to return again to their land. They were replaced by the importation of settlers from other countries.

Not only is our Lord the judge and arbiter of individuals, searching and weighing us as we pass before him, but he sits on the judgment seat throughout the ages, and one by one the dynasties and laws, the statesmen and kings, are weighed in his balances and found to meet his tests or to be wanting. From this standpoint we may take a new survey of past history. Indeed, there is no study more illuminating as there is none so fascinating as the history of the past. From the days of Chedorlaomer to the present rival dynasties, methods of government, digests of laws, the influence for good or evil in the leadership of the world's population, pass across the stage. They have their rise, their longer or shorter continuance, and their fall. As we look around the world within the limits of our own observation we can see the same process in vogue. Not to trench on more recent examples, which might provoke needless discussion, take the empire of Charles V, or that of Napoleon, or that of imperial or royal dynasties in the recent war. Let us then realize how important it is for Christian men and women to use all their influence to arrest the seeds of disintegration and decay, and to be as salt preserving the mass from becoming corrupt!

We thank thee, our Father, for the systems of government created and passed on to us by our fathers! Help us to maintain the good and reject the evil! As the ten righteous men might have saved Sodom, so may thy people in this country be able to hand to their posterity an untarnished inheritance! In Christ's name.

Sunday, 24th. 2 Kings 17. 24-41.

This is a most interesting paragraph, which really is true of all the race and of all time. Man, naturally, has an intuition of God's existence, and especially when lions come he turns to One whom he has never seen, but who is present to his inner consciousness. To make sure, he may have, as these races had, a plurality of deities. Surely one out of such a collection as is indicated in verses 33 and 41 will happen to be the one supreme being whose goodwill must be carefully cultivated, that he may interpose and save.

Let us enumerate some of the methods through which the existence of God becomes our human heritage!

(1) The wonderful effect on us of the ordered beauty of nature. We have felt the sense sublime of a presence "whose dwelling is the light of setting suns, and the round ocean, and the blue sky." The great thinker Aristotle suggests that we fail to find God in the universe because we are so familiar with it, and that if when we were full-grown men we saw the heavens and the earth for the first time, we should assuredly know that these are the works of deity. This is what Paul also says in Romans 1. 19, 20.

(2) There is also an ordered sequence of cause and effect which indicates that there is a mind at work; as when we read a poem we are aware of the cultivated genius which has created it. Similarly we must believe that behind the complexity of this wonderful world there must have been a creator.

(3) There is a conscience within us which is ever passing judgment on ourselves, and filling us with joy or remorse. This, also, points to the eternal judge, Romans 2. 15.

(4) But above all the story of Christ, who was the effulgence of God's glory and the very image of his substance, puts our belief in the existence of God on an impregnable basis. Even those who resist other arguments are as sure that God was manifest in his nature as they know that the sun has arisen when they see the golden splendor on the clouds.

O great and holy Father, who hast spoken to the children of men by many invincible signs, and in the Gospel hast spoken to us in Jesus Christ, grant us grace to live in thy constant presence with a single eye, a pure heart, and an obedient will! May no other gods divide thy empire over our hearts and lives! In Christ's name.

Monday, 25th. 2 Kings 18. 1-12.

The internal troubles of Assyria gave Hezekiah respite. He used the opportunity to restore the worship of Jehovah, and to purify the land from the hideous emblems which had been erected by Ahaz. The mountain summits had been used as prayer sanctuaries, but he carried out his purpose with almost Puritan fervor, that the national religion might center in Jerusalem. The brazen serpent, made in the wilderness eight hundred years before, which stood in the midst of Jerusalem as one of the most sacred national treasures, and before which incense was offered, was not spared in the universal purging which was conducted by this deeply-in-earnest king. The other policy, adopted by the kings and statesmen of the Ten Tribes, met with stern and overwhelming disaster, 9-12.

Hezekiah had certainly learnt the secret of a strong and useful life, which consists not only in the negation and destruction of the wrong, but in the steadfast following of the right. What a beautiful expression is that, "he clave unto the Lord"! Is it wonderful that in the next phrase we are told that the Lord was with him, and that whithersoever he went forth he prospered? The happiness and usefulness of life consist in our obedience to these two conditions. First, we must live on God's pattern, daily fulfilling it as it is developed in the incidents of daily life, and secondly, we must reckon on his companionship.

This "cleaving to the Lord" is well worthy of becoming the motto of our lives. Never to do things at our own prompting, and never to miss what is his prompting. As we turn over the pages of the Gospels we find that thought underlying and inspiring the life of our Saviour. In Joseph's shop, in the Jordan waters, on the mount of temptation, when working miracles, or hastening to Calvary,—wherever he was and whatever he was doing he was ever cleaving to his Father.

We pray for thy help, O Spirit of God, to enable us to cleave to thy mind and will in whatever demands are made on us, whether in ourselves or from without! Teach us how to be emancipated from subservience to a dead and dull routine, and to be alive to thy least prompting! In Christ's name.

Tuesday, 26th. 2 Kings 18. 13-37.

The arrival of Sennacherib's army at the gates of Jerusalem is the theme of Isaiah 22. 1-14. Resistance was felt to be hopeless, and Hezekiah agreed to pay the enormous sum imposed as the condition of peace. But when Jerusalem submitted, Lachish, in the South, not far from the Egyptian frontier, held out. Thither Sennacherib marched to conduct the siege in person. There he learnt that the Egyptians were in arms, and concluded that their attitude was the result of an appeal from Hezekiah. Furious at being

apparently thus overreached, he sent back a corps of his army to Jerusalem, commanded by the chiefs of his staff.

These men took their stand outside one of the upper walls of the city. Their insolent words were, therefore, heard by the crowds which gathered to listen. The speech cut deep to the heart of the nation.

At first it is difficult to understand why God allowed this crushing disappointment to come on a king and nation that had given such signs of devotion, and recalled the days of David. Surely their evident desire to please God should have given them immunity. But such an experience is by no means uncommon. It is just because character, whether of an individual, church, or community, has shown itself capable of a great advance, that divine providence arranges for a trial which will lead to a still further development. This truth is abundantly apparent in the narrative before us. Hezekiah and his people had been in extremities from which gold had extricated them, but in this second trial deliverance would be obtained through faith, more precious than gold that perisheth. They had taken the lower path, but now, stripped of all material help, they cast themselves on the boundless help of God. Hezekiah and his people therefore reached a position of heroic faith which had never been possible unless, stript of all material help, they were led to apprehend the Almighty as a present help.

We thank thee, great Spirit of truth, for the deep lesson which thou dost clearly teach and enforce! We now know and understand that the loving providence of God is intent on compelling us to quit dependence on our material resources in order to receive all from heaven. Most gladly we renounce the arm of flesh, and fix our hope on thee, thou Rock of Ages, lover of our souls!

Wednesday, 27th. 2 Kings 19.

When Hezekiah heard of the insolent words of the Assyrian envoys he was greatly distressed. Rending his clothes and wearing sackcloth, he went up to the Temple to lay the whole situation before God, whilst the chief priests, Eliakim and Shebna, were sent to inform Isaiah. The prophet's reply was radiant with the heroism of faith, "God could not fail nor forsake." Hezekiah next sent ambassadors to placate the king by assurances of neutrality during the long-drawn-out conflict between Assyria and Egypt for world supremacy. But the Assyrian reply was so ominous that Hezekiah carried it at once to the Temple. His prayer is recorded in verses 15-19; the divine reassurance was communicated through Isaiah, in verses 20-34; and the tragic sequel is told in the closing verses of the chapter, 35-37.

We turn to Psalm 46, which belongs to and arose out of this wonderful deliverance. It embalms the heroic faith with which Isaiah had inspired his fellow-countrymen. God is never such "a present help" as when we are face to face with some overwhelming attack or disaster. The deficiencies of our lives afford us the opportunity of filling from God's fulness. Take, for instance, verse 24! It is notorious that, unlike the great cities of the world, Jerusalem was probably the only one that was not by a river. Thebes and Babylon were rendered so far secure from immediate assault because a river intervened. Scaling-ladders could not be placed against their walls, nor battering rams. But in the case of Jerusalem there was no such barrier. "Never mind," said the prophet, Isaiah 33. 21, "God himself will be unto us a place of broad rivers and streams."

In Isaiah 33. 23 we gather that the spoil of the besieging army was so prodigious that even the lame and crippled were able to take the prey. The nearest parallel in modern times was given in Napoleon's retreat from Russia, when only 20,000 men, unarmed, remained alive out of 500,000.

Gracious heavenly Father, thou knowest our weakness and helplessness! Be to us, we entreat thee, a sure wall of defence! Engirdle us with thy care! May we be hidden in thy secret place from all that would hurt or cause us to fall! In Christ's name.

Thursday, 28th. 2 Kings 20. 1-11.

Hezekiah's strong passion to live was due to the state of his kingdom as well as for himself. He was in middle life, and had counted on years of usefulness when he might help his people to recover from the Assyrian inroad. Isaiah had performed the awful duty of telling Hezekiah he must die, and apparently had said farewell, and had passed out of the sickroom into the glaring light of an Eastern noon. Then an arrest was laid on his steps. The impression was made on his mind by the divine Spirit that the sentence which he had pronounced must be revoked, and he returned to the king not only with the good news, but the remedy. Finally, the sign was given. God had given him fifteen years of life in answer to his request.

What a difference has been made for us by the resurrection of our Lord! It is quite true that we may be called away in the midst of our days, leaving our work apparently half done, but we know, as Hezekiah did not know, that to depart and be with Christ is far better; that beyond the bourne of time love waits to welcome us; and that we shall still have opportunities of service. It may even be that those who have gone over are nearer than we suppose. We are surrounded by a great cloud of witnesses, and angels are sent forth to minister to the heirs of salvation.

Many whom we have met and ministered to in their last days have longed to die and be with Christ, but surely, if we may have the health and strength necessary, it is better to postpone as far as possible the hour of

departure whilst there is so much to be done on earth. One is inclined to feel much as Hezekiah did. There is so much to be done in the harvesting and vintage of souls that we are reluctant to go while the sun is still in mid heaven. We shall have heaven for ever: let us do our best for earth ere we be gone!

Teach us, O Lord, so to number our days that we may make the best of them; and if it is thy will, grant us health and strength to the end, that we may do all in our power for the salvation and regeneration of this much-needing world! May the shadows of an early death recede, and may we come home at sunset bringing our sheaves!

Friday, 29th. 2 Kings 20. 12-21.

At this time Babylon was rising to importance, and Berodach, its king, was beginning his career as a dangerous rival to the Assyrian king and his capital at Nineveh. He had already made an alliance with Persia, and the Mesopotamian peoples were prepared to take his side. In order still further to strengthen his position he sent ambassadors across the desert to Hezekiah, who had suffered so much from the Assyrian empire that he was glad to ally himself with its rival.

When the welcome that Hezekiah gave to this embassy was made known to Isaiah he was indignant. His ideal was in the protecting care of God. If God were for them, who could be against them? His whole influence had been exerted to arrest an alliance with Egypt, but now he found Hezekiah inclined to rely on the arm of flesh presented by Babylon. He denounced the idea of such an alliance, and went on to predict the day when Babylon would take Israel captive, although he added the promise that this calamity would not befall in Hezekiah's lifetime.

The ostentation of our possessions is as foolish as it is harmful. What have we that we have not received? And if we have received it as a divine gift, there is no reason that we should suggest that it was by the quickness of our brain and the deftness of our hand. When Nebuchadnezzar, surveying Babylon from the high terrace of his palace, spake and said, "Is not this great Babylon which I have built?" there fell a voice from heaven saying, "Thy kingdom is departed from thee," Daniel 4. 29-37.

But there is an even deeper lesson here. There is with us, as with Hezekiah, the inveterate desire to strengthen our position by alliances of one kind or another: a good marriage, the backing and support of wealth, the voices of the crowd. We must beware of this tendency to lean upon the arm of flesh and to become unequally yoked with unbelievers. The lonely soul must ally itself with the only God, else we incur the doom that Isaiah uttered to the king.

Deliver us, O blessed Spirit, from making alliances with the arm of flesh! May we stand clear and true in unity with thy comfort and help! Deliver us from ostentation and self-confidence! In thee, and thee only, do we place our trust!

Saturday, 30th. 2 Kings 21.

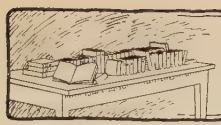
Manasseh was a boy of twelve when he came to the throne. He seems to have fallen almost immediately under the influence of the strong heathen party which had been repressed during the reign of Hezekiah. The lad was taught to regard his father's principles with contempt, and to ignore the advice of the statesman-prophet, Isaiah. The result was disastrous, and as it extended through 54 years, and his example was followed by his son, it brought the nation to the lowest depths. The graven image of Astarte, the Venus of that age, was set up in the Temple courts, which day and night were the scene of impure and degrading orgies. The hideous image of Moloch was erected in the valley of Hinnom, and children were burnt there that their spirits might pass through the fire to the gods. What wonder that the words "Valley of Hinnom" have passed into our literature as Gehenna, the type of hell!

Taking their lives in their hands, men like Isaiah and Micah denounced these awful practices, and foretold that Jehovah would destroy Jerusalem as he had destroyed Samaria, and would wipe it clean, as when a dish is turned upside down to rid it of its contents. For these magnificent orations read Isaiah 24 to 27. There was evidently a group of earnest and holy souls who still clung to Jehovah, and maintained their protest, but their protest only led to fiercer hatred. Jeremiah, in his 2nd chapter, and Josephus, in his annals, draw aside the veil, but the most crushing indictment is furnished in Isaiah's vivid words. See Isaiah 56. 9 to 57. 14. Isaiah, however, was included in the general massacre of God's true-hearted servants. An old mulberry tree near the Pool of Siloam is the traditional spot of his martyrdom, when this faithful servant of God was sawn asunder, at the age of 86.

We turn from it all with horror, but may we not ask ourselves whether we would have stood the test and been found faithful? There must be in the Holy Spirit resources of which in this age we know nothing.

We thank and praise thee, O God, that in every age thou hast shown thyself strong and strength-giving when thy church has been called to pass through the fires of suffering! We thank thee for our brethren and sisters in China and Russia who in our time have been faithful unto death. Give us grace, whatever the future may hold, to be true and faithful unto the end! In Christ's name.

If you pray before you give you will pray after you have given.—Briggs.



Our Book Table

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Another Study of D. L. Moody.

D. L. Moody: His Message for Today, by Charles R. Erdman. Fleming H. Revell Co., New York. 156 pages, illustrated. $1.50.

Dr. Erdman knew D. L. Moody over a period of years as a member of the next generation, his father having been associated in work with Mr. Moody. Not only so, but Dr. Erdman still stands for the things Mr. Moody stood for. It is with eagerness, therefore, that we peruse this study of the man and his message. And we are greatly pleased.

The book is not a detailed biography. In 70 pages Dr. Erdman sketches Mr. Moody's life,—his beginnings at Northfield, his conversion and earlier activities in Christian service, then his career as an evangelist in this land and Great Britain, down to his death. All this is narrated with vividness and sympathy, furnishing the main data that a person would like to know about Mr. Moody and his character as a man.

The rest of the book gives Dr. Erdman's review and estimate of his message and methods, his rôle as a Christian educator, his abiding influence in many directions. Here the author focuses attention upon the signal achievements of the gospel Mr. Moody preached rather than upon the man himself: for one who knew him would shrink from eulogizing him,—rather he would see beyond him to the One whom he preached and served.

The volume fills the need of a short, readable life of D. L. Moody, and it will always be useful to place in the hands of those who have grown up since he died.—F.

On the Holy Spirit.

Pentecost and the Holy Spirit, by J. B. Hunley. Fleming H. Revell Co., New York. 268 pages. $2.

The Disciples of Christ have voted to celebrate the 1900th anniversary of the coming of the Holy Spirit in 1930. In the intervening period they are making a closer study of the ministry of our Lord. This book is offered as a contribution to the movement.

The doctrine of the Spirit as derived from the Old and New Testaments is carefully and rather fully worked out, showing his relation to Christ, the church, the world, the individual. Practical application of the doctrine is made in chapters on receiving the Spirit, the anointing of the Spirit, praying in the Spirit, the comfort of the Spirit, etc. In all these matters the author gives the usual evangelical views, examining differences of loyal opinion and avoiding fantastic theories.

His method is primarily expository, but numerous quotations from reliable authors, and other illustrative matter, bring the teaching into one's personal grasp. The book should prove able to achieve its object.

Power from on High: or The Two-Hundredth Anniversary of the Great Moravian Revival, 1727, by John Greenfield, Warsaw, Ind. 94 pages. 35 cents.

A stirring account of the Moravian Pentecost on August 13, 1727, at Herrnhut in Germany. It was manifested chiefly by a vivid sense of the indwelling Christ, and was followed by well known results in worldwide evangelistic and missionary effort and in a flood of spiritual hymns.

A chapter shows how earnest prayer preceded this Pentecost, and an "Hourly Intercession" was born in which relays of brethren and sisters prayed without ceasing for a hundred years.

How John Wesley received instruction that led him into blessing and power is fully told, as well as other striking conversions.

It is a small book, but it is full of fire. One yearns as one reads for the fulness of the Spirit.

Simple Talks on the Holy Spirit, by D. H. Dolman. Fleming H. Revell Co., New York. 182 pages. $1.50.

The author is introduced as a minister of the Church of England who was sent as a missioner to Jews in Germany. Among his gifts Dr. Dolman has proved helpful in conferences and elsewhere in leading others into fuller experiences of the Holy Spirit. This book gives the substance of his addresses.

Fifteen chapters, each headed by a text of Scripture, take up different aspects of the doctrine of the Spirit. The truth is unfolded in a pastoral way, with cases from life to illustrate the points. The author's style begets an intimacy with the reader which generates a good atmosphere for the reception of his teaching.

Biblical Themes.

Dr. Evans' Question Box: Questions and Answers on the Bible and the Christian Life, by William Evans. Fleming H. Revell Co, New York. 158 pages. $1.50.

Two hundred and eleven questions are propounded and answered briefly but straight-

forwardly. A Topical Index will help one looking for light on any topic.

Dr. Evans has had many years' experience as a Bible teacher, and is a safe guide.

What Remains of the Old Testament, and Other Essays, by Hermann Gunkel, translated by A. K. Dallas. Macmillan Co., New York. 186 pages. $1.50.

In addition to the chapter which has the title of the book there are chapters on Hebrew literary history, the religion of the Psalms, the close of Micah, and Jacob. These are technical essays embodying theories adopted and applied by the author. A Preface by Dr. James Moffatt credits him with a rare combination of learning and vision and religious sympathy.

"Gentlemen, the King!": A Book of Introduction, by John Oxenham. Pilgrim Press, Boston. 96 pages, illustrated. 75 cents.

An inspiring poem, or sequence of poems, interpreting the life and work of Christ. The narrative of his life is retold in blank verse, the language being permeated with Biblical language and ideas. Every now and then the narrative pauses while the poet sings a lyrical piece. Among these we find "To Every Man There Openeth," but the matter appears to be almost exclusively new.

The author's attitude to Christ is humble, loyal, desirous to exhibit the quiet heroism and simple beauty and saving grace of his life. The reader drops into a meditative and grateful mood as he follows the author's tribute of wonder and praise.

Three English Books Full of Dynamite.

Conversations at Malines 1921-5 (The). Oxford University Press, American Branch, New York. 94 pages.

Official copy, printed in English and French on opposite pages, of the summary of the unofficial conversations that were carried on by certain Anglo-Catholics with a group of Romanists under the presidency of the late Cardinal Mercier. The action was historic, looking to the union of Christendom. The immediate effects upon the Anglican church have been divisive, increasing distrust of the Anglo-Catholics.

Impatience of a Parson (The), by H. R. L. Sheppard. Doubleday, Doran & Company, Garden City, N. Y. 227 pages. $2.

We commend most heartily this book to anyone who is more interested in the values of Jesus Christ than in any brand of theology or ecclesiastical government. The author is not the only parson impatient at the load of more or less useless paraphernalia under which the Christian church of today is struggling. A church like an individual is only Christian when it obeys the Master's command, "Follow me." Christianity is not a doctrine, it is a life-giving spirit. It is not so much something to be believed as to be lived.

The book is fearless, and tells the truth without animus, and is a forceful plea to the Lambeth Conference which meets in 1930 to put the Anglican church through heroic sacrifice in the way of Christ. Will Lambeth do it? Did bishops ever do anything?

It is hoped that many will read this book, feel its force and accept its simple truth, and thus aid in making a public opinion which may be a Christian opinion. This, and not bishops, will ultimately bring us where Christ wants to see us.—H. P.

Should Such a Faith Offend? Sermons and Addresses, by Ernest William Barnes. Doubleday, Doran and Co., Garden City, N. Y. 331 pages. $3 net.

The author is Bishop Barnes of Birmingham, England, a modernist who has not feared to restrain Anglo-Catholics in his diocese from their illegal practices, and otherwise to challenge the whole Anglo-Catholic movement. This volume contains a selection of 31 representative sermons and addresses delivered during the past seven years. Footnotes tell where and when each one was delivered. Their subjects are varied, embracing studies on evolution, science, psychology, and other modern topics in relation to religion. An 18-page Preface is an explanation and defence of the author's position in view of the criticism he has met.

We imagine that few recent volumes of addresses contain so much to provoke thought as this, and we would add, to stimulate sincerity in religion, for Bishop Barnes affirms his faith in no uncertain terms.

For Workers.

Dreams of Youth (The), by Walter Amos Morgan. Century Co., New York. 246 pages. $2.

If one is to judge by personal experience, there are few stories in this book that can be retold with interest by anyone but the author. It so happened that the volume arrived when the reviewer was looking for a story for the next Sunday. "Eat Your Crusts" first struck us as a helpful lead, and getting a suggestion from this story we made our own called, "Crusts and Crumbs," and this went exceedingly well. But alas! the first strike seems to have been the last, for we have been unable to find another chapter that came anywhere near our first happy choice. Now, this can be blamed to the stupidity of the reviewer, and to any who are curious to find which is which we suggest reading this volume.—H. P.

Holy Communion Cyclopedia, compiled and edited by G. B. F. Hallock. Doubleday, Doran and Co., Garden City, N. Y. 290 pages. $3 net.

Another of Dr. Hallock's useful compilations. Here we find over 70 pages of communion sermons and addresses, over 60 shorter meditations and outlines, suggestive texts and themes, special aids, prayers, forms

for confirmation and reception of members, addresses to communicants before and after partaking, suggested hymns, 60 pages of illustrations, and seven pages of quotable poetry. All reliable material.

How to Improve Church Music: A Practical Handbook for Pastors and Choir Leaders, by Ernest O. Sellers. Fleming H. Revell Co., New York. 159 pages. $1.50.

Prof. Sellers has had large experience in music in Y work, leading Bible Institutes, evangelistic and conference meetings, church work,—everything,—as leader, singer, teacher, composer. A book like this comes naturally from him. He knows the psychology and value of sacred song, the use of choirs and instruments, the kinds of music to use. He can advise the pastor and leader and soloist and accompanist, and point out strong and weak points. Also the best music for regular and special services, the Sunday school and song services, and many other practical methods and suggestions. Questions at the end of each chapter bring out the author's points, and a lengthy Bibliography lists all the other good books available.

How to Teach the New Testament, by Frederick J. Rae. Doubleday, Doran and Co., Garden City, N. Y. 335 pages. $2 net.

The author is advertised as director of Religious Education in the Aberdeen (Scotland) Training Center. This book affords testimony to his teaching ability. The subject is well divided into sections, not a word is wasted in explanation, and he gets his points across successfully.

The Gospels, Acts and Pauline epistles—this is all that the book covers,—are divided into 66 sections. The subtitles of many of these sections illustrate the author's catchy style, thus: "The Dinner at Simon's: Much Forgiveness, Much Love"; "The Good Samaritan: Neighbor Is Who Neighbor Does"; "Philip's Missions: Christ for All." Each section is in three parts: information for the teacher on special matters, explanatory notes on obscurities and geographical and historical references, and the lesson proper, with teaching points.

The author must be a live teacher. His personality enlivens the printed pages.

Junior Church (The), by Homer J. Councilor. Century Co., New York. 181 pages. $1.50.

The author is assistant pastor of Calvary Baptist Church, Washington, D. C., and pastor of the junior church for young people 9 to 16 years old. He writes out of actual experience, not as theory. He believes in the idea of a junior church following the general lines of the adult church with its own pastor, trustees and officers, and membership. Junior membership implies no more than membership in a Sunday school. A worshipful room for meetings and a regular order of service not only meet the young people's spirit of worship, but also train them in good habits.

Having described his junior church in 50 pages, the rest of the book gives outlines of 20 services.

Making the Bible Desired, by Dorothy Dickinson Barbour. Doubleday, Doran and Co., Garden City, N. Y. 146 pages. $1.50.

A specialist's book, embodying an unusual approach to the study of the Bible and the impress of Christian truth upon life by using psychological principles. Desire is the method of approach,—a child learns best when he desires what he is working for. Judgment, individuality, and other elements of character that most teachers know about in a hazy way are redefined for development. The good teacher must get to know each student, and watch for the easiest practical ways to begin, thus securing coöperation and abiding impressions.

A brief notice cannot do justice to the author's ideas and methods: better get a copy of the book if you are interested! Seventeen cases of successful classes along these lines are reported, and certain outlines for group activities, and a hundred plans for groups to adopt.

More Fireside Stories for Girls in Their Teens, by Margaret W. Eggleston. Doubleday, Doran and Co., New York. 153 pages. $1.25 net.

Twenty-eight stories, almost all from real life, intended to foster character, honor, elements of leadership; and they have been tested in the author's work with girls.

Negro Problems in Cities: A Study, made under the direction of T. J. Woofter, Jr. Doubleday, Doran and Co., Garden City, N. Y. 285 pages. $2.50 net.

One of the most interesting of the Institute of Social and Religious Research surveys. It gives information as to the Negro population of seven Northern and nine Southern cities from 1910 to date. Diagrams and statistics show striking changes. Negro neighborhoods, housing, schools and recreation were investigated separately, and results summarized. These are of vital interest to the cities concerned, and to all Northern towns into which Negroes have poured since the War. Of course there is also much of interest to the student of the Negro problem at large.

New Youth Evangelism for Workers Among Young People of Today, by John F. Cowan. Fleming H. Revell Co., New York. 160 pages. $1.50.

New books are continually in order to keep people posted on the latest ideas and methods in evangelism, conditions change so much. Dr. Cowan has his eyes open, and out of long experience can keep up with changes.

This volume covers well known theory and practice in evangelism of all kinds, but the author's divisions of the subject, and his vocabulary and suggestions put matters before the reader in up-to-the-minute style. There are plenty of illustrations and cases from real life. The Scriptural tone is sound,—it has to be, or one would get no results along this line.

For personal profit or for class use this book will prove a gold mine.

Putting the Church on a Full Time Basis, by A. W. Beaven. Doubleday, Doran and Co., New York. 236 pages, illustrated. $2 net.

One who does not already know Dr. Beaven will be impressed by the graph frontispiece, which shows in ascending lines the growth of membership, benevolences, property value and current expenses in Lake Avenue Memorial Baptist Church of Rochester, N. Y., of which he is pastor. (The Sunday school membership shows a decline as compared with 1900.) So one will be eager to know how success has been achieved.

Work with youth has been carefully tended. A three-period session plan on Sunday ensures young people of junior high school age and lower 45 minutes of worship in the regular service, and two periods of study in class rooms. Midweek education and sermons on home life and other means are used to promote the religious welfare of the young people of the church.

Besides this Dr. Beaven explains about ten other experiments in church administration,—developing leadership, increasing giving, community methods, and so on. These plans are adaptable to other churches. Of course a strong spiritual personality is required to secure spiritual results.

Self-Expression through the Spoken Word, by Allen Crafton and Jessica Royer. Thomas Y. Crowell Co., New York. 235 pages. $1.75 net.

Self-expression in conversation, through the interpretation of literature, acting, story-telling and extempore speaking are the separate subjects treated. The use of the voice, enunciation, articulation, bodily behavior, attitudes to the audience, and other such important considerations are taken up. The authors belong to the Department of Speech and Dramatic Art in the University of Kansas, and know the training that is required before a person is prepared as a speaker or reader. They have also illustrated their teaching points by exercises for students to practise, thus making the volume eminently practical.

Some Problems of the Modern Minister, by Austen Kennedy DeBlois. Doubleday, Doran and Co., New York. 329 pages. $1.75.

Lectures delivered to some 400 students of the Southern Baptist Theological Seminary at Louisville. Old themes are treated with the bright personal touch of the speaker, and conditions that have to be faced are brought up to date. Dr. DeBlois has served large churches in Chicago and New York, and can illustrate his observations by cases from his own ministry.

Two vital principles dominate the addresses: the necessity of sacrificial and ceaseless service to individual souls in the name of Christ, and the crucial need of the whole-hearted culture of the inner life.

Stewardship in the Life of Women, by Helen Kingsbury Wallace. Fleming H. Revell Co., New York. 89 pages. $1.

The author follows an effective plan in this book,—each chapter starts from a Bible case of some woman's stewardship. Thus the woman in 2 Kings 4. 8-10 furnishes contact for a chapter on the stewardship of hospitality, and so with sewing, money, time, family, and the gospel (John 4. 28).

The matter is presented in short paragraphs. The book will do for group study as well as individual stimulation.

Tested Programs for Special Days, by Bernard C. Clausen. Fleming H. Revell Co., New York. 90 pages. $1.

The title should read "For Special Sundays," for it is for Sundays that Dr. Clausen is offering ideas. There are lots of them, and they are striking. Indeed, every month has four Sundays provided for except July (only one) and October (three): but it is explained that all these are not to be worked in one year,—they represent ten years' experience on Dr. Clausen's part.

Some unusual observances are—Prohibition Anniversary Sunday (January), Light Housekeeping Sunday (February), Fisherman's Sunday (March), Home-coming Sunday (September), and so on.

For each occasion Dr. Clausen points out certain significances, and suggests some appropriate texts and ideas.

The Calvert Series.

This series of Romanist books on live topics now has six or seven numbers, with more to follow. Published by Macmillan Co., New York.

Catholic Church and the Home (The), by James M. Gillis. 116 pages. $1.

An aggressive controversial tone pervades this book from first to last. No question about the ability of the author, or his wide information derived from life and literature. But somehow this reviewer is repelled by his style. He is too contentious, and in much of the matter discussed there will always be differences of opinion and viewpoint.

As for Romanist attitudes on marriage, divorce, birth control, the family, the recent notorious releases from marriage given by the Rota have shaken public confidence in

the sincerity of Romanist teaching and practice.

Catholic Church and Healing (The), by James J. Walsh. 109 pages. $1.
In all this Romanist propaganda there lies a mean slurring spirit toward Protestantism on every possible occasion. As if any one disputed that the blessings and achievements of Christianity and the church up to the Renaissance must be credited most largely to Rome! Dr. Walsh here assembles data about hospitals, the eradication of leprosy, disease prevention, monastic medicine, the care of the insane, surgery, etc. Physicians of distinction were selected by popes to be their personal attendants as "papal physicians," thus lending endorsement and dignity to the profession. Religious healing by prayers and devotion at shrines, as distinct from medical healing, gets a short colorless chapter.

Sermons and Essays.

Gateways of the Stars (The), by George H. Morrison. Doubleday, Doran and Co., Garden City, N. Y. 280 pages. $1.50 net.
Dr. Morrison has a regular column in the "British Weekly" devoted to a brief homily, equal to three or four pages in this book. He never misses fire. The texts he takes always yield a surprising variety of solid thoughts. So each of the 69 articles here reprinted is capable of expansion into a full sermon.

Good News for All Men, by John W. Ham. Doubleday, Doran and Co., New York. 221 pages. $1.50 net.
Clear-cut evangelistic addresses on central themes from sin to salvation. Dr. Ham is an experienced evangelist. It needs a trained man to know how to present and follow up a gospel appeal. He illustrates gospel warning and promise by cases and anecdotes that are calculated to arrest and instruct the hearer and reader.

We need to have more of such addresses in circulation.

Lenten Sermons, by Representative Preachers. Doubleday, Doran and Co., New York. 190 pages. $2 net.
Twelve textual addresses by English preachers of different denominations, of whom Dean Inge is most widely known in this country.

Life Service: A Call to Christian Youth, by Amos John Traver. United Lutheran Publication House, Philadelphia. 95 pages. 75 cents.
Seven topical addresses given to church and college youth by the general secretary of the Luther League of America. There is straightforward Christian treatment, brightened by many illustrative stories, of subjects like sincerity, home service, the supreme motive ("For Jesus' Sake").

Frances Ridley Havergal whose new Memoir was reviewed last month. (Revell.)

Master Song (The), and Other Addresses, by Mark Wayne Williams. Doubleday, Doran and Co., New York. 139 pages. $1.50 net.
This minister has a dramatic style and a poetic mind which give a bright tone to the matter in print. His sermon titles are unusual,—e.g., "A Gold Mine in Your Dooryard," "The Mood of the Mob," "Religious Earthquakes: Will the Church Stand?" "Heaven Closed for the Summer." The matter is just as fresh, with plenty of anecdotes and experiences to press home the subject of the moment.

There are 17 chapters. The author is pastor of Hanson Place Baptist Church in Brooklyn.

Reformed Church Pulpit (The), by Frederick K. Stamm. Macmillan Co., New York. 329 pages. $2.50.
Sermons by 25 Reformed church ministers. Most of these are not known at large. All but three of them are settled in Pennsylvania. But the sermons are good. They reveal solid preaching on textual themes.

Revival Sermons, by J. C. Massee. Fleming H. Revell Co., New York. 156 pages. $1.50.
Ten revival addresses, in which Dr. Massee publishes sound doctrines illumined by many suitable illustrations to carry them home to his hearers. His high level of vigorous preaching is maintained.

Of Missionary Interest.

Camp Fires in the Congo, by Mrs. John M. Springer. Central Committee on the United Study of Foreign Missions, Cambridge, Mass. 128 pages, illustrated. 50 and 75 cents.
A lively narrative of travels and adven-

tures and places and persons in the Congo and South Africa. The chapters are outlined so as to tell who appear in them, what they do and talk about, what animals appear, and so on,—the book being written specially with juniors in mind. Suggestions are also given how the chapters can be dramatized.

It makes wide-awake reading, and is illustrated by some 36 pictures from life that cannot fail to arrest attention. Needless to add, the missionary idea permeates and unifies the whole.

Desire of All Nations (The), by Egbert W. Smith. Doubleday, Doran and Co., Garden City, N. Y. 193 pages. $1.50 net.

Unusually cogent and brilliant in its restatement of the case for missions. The Christian tone suggested by the title breathes strong in the text from beginning to end.

There are chapters giving Dr. Smith the occasion to discuss the relations of missions to the Bible, the preacher, the church, the church school, the penny, and the critic. While the framework may be familiar the matter in the book comes hot from a warm heart and an informed mind. Nearly every page has a brief quotation, story, incident, that transports the reader to some distant land.

No matter how many books on missions one has read this will carry one along on its stream of information and appeal to new ideas and new goals.

Mexico Before the World: Public Documents and Addresses of Plutarco Elias Calles, translated from the Spanish and edited by Robert Hammond Murray. Academy Press, New York. 244 pages. $1.

Selections from addresses and public documents and other matters of President Calles, intended to give an understanding of the man and his policies and ideas. If the selection is fair and representative it fills a great need toward understanding also the whole problem of Mexico.

Missions in a Changing World, by W. W. Pinson. Cokesbury Press, Nashville, Tenn. 212 pages. $1.

The author says he has found himself somewhat in the plight of one studying a landscape from the window of a railroad coach,—he could not write as fast as the world changed. At any rate he has written a meaty and readable book comprising conditions at the home base as well as on foreign fields.

The author has been for 12 years the general secretary of the Board of Missions, Methodist Episcopal Church, South.

New Africa (The), by Donald Fraser. Missionary Education Movement, New York. 207 pages, with map. 60 cents and $1.

Thirty years as a member of the Scottish mission in Livingstonia qualify this outstanding missionary to write on Africa. The inception and progress of Christian missions are fully treated, also studies of the African in his native setting and his religious beliefs. The penetration of Africa by foreign governments and commerce, and resulting problems affecting the native population and the land, are explained. Christ is asserted to be the key for Africa's social, political, industrial and racial problems.

Dr. Fraser, accompanied by his wife, is coming to the Northfield conferences in July and August this summer. This book will introduce the reader to the man and let him see his grasp of that continent which he knows so well.

Various Themes.

Book of Invocations for Use throughout the Year (A), by Herman Paul Guhsé. Fleming H. Revell Co., New York. 94 pages. $1.

A selection of prayers, one to a page, uttered for the most part in the author's church (Presbyterian) at Utica, N. Y. Many of them are for the stated anniversaries of the church year. Others are for special occasions such as "Summer," "At the Seashore," "At the Year's End." Others, again, are on topics like "Divine Security," "The Soul's Homeland." All breathe a spirit of true devotion, and are couched in choice language. They will serve as an aid either in public services or in private devotions.

Bronze Turkey (The), by Elizabeth Willis. Thomas Y. Crowell Co., New York. 300 pages, illustrated. $2.

Alicia is a poor little rich girl with many traditions, a wealthy old maid aunt, a French maid, a trained nurse, a private tutor, not to speak of the many servants. Her mother is dead. Her father has to go to Europe for a year, and Alicia is to go West for experience. How she got jolted off the train in Western Canada and made her way to a homestead where she spent the whole year in a mode of life that transformed her in body and mind and disposition is the plot.

It is a breezy outdoor sort of story of home and farmstead life interspersed with a few adventures. The other young people in the story are wholesome characters and true to life.

Crimson Roses, by Grace Livingston Hill. J. B. Lippincott Co., Philadelphia. 319 pages. $2.

Crimson roses were the tokens of the youth's regard—following love at first sight,—for the heroine.

It is a charming story of a girl in moderate circumstances in a city like Philadelphia, say. Her mother dead, and her father dying as the story begins, she has to earn her living. Her refined home life and sterling Christian character prove their worth. Her Prince Charming, this youth of wealth and family and a gentleman, has sense enough to

see Marion's qualities. How he laid siege and finally married her is the plot.

This author is one who can write a story with frank Christian characters and conditions without lapsing from good novel writing into religious mawkishness and unlikeliness. The present story has wholesome Christian tone and testimony, with plenty of foils and happenings to afford interested reading for a couple of hours.

Constructive Citzenship, by L. P. Jacks. Doubleday, Doran and Co., Garden City, N. Y. 300 pages. $2.

Another book by Dr. Jacks is always welcome. While these are lectures delivered to students in Glasgow, they are much needed by a larger public, in fact, by all who call themselves citizens. While they may describe Utopia, still they are full of practical suggestions, and after all the ideal is the practical, though the world is a long time in finding it out.

These lectures emphasize the fact that good will is needed if any form of society is to flourish. Constructive citizenship is the citizenship that constructs, the citizenship that creates. To buttress this contention Dr. Jacks quotes Dean Inge with approval, champions the League of Nations, dislikes people who are always talking about "problems," makes a plea for chivalry in the form of social valor, declares that no child should leave school until he shows recognizable skill for some special vocation, takes Royce's book on "Loyalty" as a philosophy of life, works through Hobbes on to Rousseau, who find their combination in Kant.

The book is filled with good things. It is a thorough piece of work. It closes with these words from Edmund Burke, with which we close too:

"Public life is a situation of power and energy. He trespasses against his duty who sleeps on his watch, as well as he that goes over to the enemy."—H. P.

English Preachers and Preaching 1640-1670, by Caroline Frances Richardson. Macmillan Co., New York. 359 pages. $2.50.

The author's intention is to give an impression of the intellectual and social backgrounds of the educated clergy in England from the closing years of Charles I's reign into the opening years of Charles II's reign. How preachers were trained, all about their sermons and the public, their secular interests and hobbies, etc., have been the subject of much research. A Bibliography gives 25 pages of titles of sermons and books of the period. A great deal of quaint information is forthcoming, and the result is to know the preachers of that period outside of their pulpits.

Mary Ellen's Diary, by Mrs. H. S. Lehman. Biola Book Room, Los Angeles, Cal. 76 pages. 75 cents.

A high school girl's letters to her chum. A young evangelist holds meetings in their church. Mary Ellen writes a digest of the sermons and happenings to Edith, by which literary device the author works in Scripture teaching and advice. After the meetings the young people are divided into two groups, those who have been helped and the others. On the last page Mary Ellen announces her engagement to the evangelist: which is rather mawkish.

Pilgrim's Progress (The) and Grace Abounding, by John Bunyan. American Tract Society, New York. 651 pages, illustrated. $2.

A special tercentenary edition, containing 23 full-page illustrations, a correct reprint of the originals, and with side notes to throw light on the text. We commend this book to every one who has not already got a copy of Bunyan to read again this anniversary year.

Private Prayer in Christian Story, by Jane T. Stoddart. Doubleday, Doran and Co., Garden City, N. Y. 304 pages. $2.50.

Miss Stoddart has a genius for compiling selections from history and literature which illustrate and confirm the Christian faith. We are already indebted to her for volumes dealing with the Christian Year and the Old and the New Testaments which must have proved exceedingly useful to many Christian people in their devotional studies. This volume is the fourth of the series.

From an enormous background of reading which includes the epic of Christian living through the centuries she has gathered together the prayers and testimonies to prayer of hundreds of Christians. In 37 chapters she traces the path of the soul's aspiration from the times of preparation in the Old Testament to our own day.

The book is full of encouragement to the believer. No one can read the story of the long line of the faithful without a quickening of spirit. In characteristic fashion, which the readers of her former books will welcome, Miss Stoddart deals with the plain and practical side of Christian discipleship. Her book can be recommended most cordially to all students of the mystery of the grace of God.—F. F.

Studies in Early Christianity, edited by Shirley Jackson Case. Century Co., New York. 476 pages. $4.50.

Frontispiece pictures of Professors Porter and Bacon of Yale Divinity School reveal the pleasing fact that this collection of studies was presented to these teachers on their retirement in April as a partial expression of appreciation and esteem by their friends and fellow teachers. A complete list of all the publications of these two gentlemen is given at the end

There are 19 chapters, all on technical themes, by professors of different seminaries in this country, and two European experts.

The themes occupy the forefront of attention today in the critical investigation of Christian beginnings.

Unique Status of Man (The), by H. Wildon Carr. Macmillan Co., New York. 216 pages. $1.75.

Dr. Carr is professor of Philosophy in the University of London, and gave these lectures in the University of Southern California, emphasizing the contribution of education to the atttainment of Christian character.

They bear comparison with Durant's "Story of Philosophy." The method is historical, the theme the problem of free will, the beginning is Paul's "philosophical conception of God and man which gives to Christianity its distinguishing character as religion." From the theological problem of man's free will as a starting point Dr. Carr traces in a fascinating way its relation as effected in the changing philosophical systems.

The drift of philosophy from dependence on theology to its dependence on modern science is told illuminatingly. In his last lecture Dr. Carr develops his own philosophical system resulting from the revolution in science caused by relativity and our new view of the universe caused by the discovery of electrons. He revolts against mechanistic materialism, and favors creative evolution, which is not a scientific hypothesis, but a philosophical theory. To the reviewer's mind he strikes a deadly blow at the whole theory of evolution in his discussion of the life cycle of the bee.

Surely a religion that has maintained itself through all the grueling philosophical and scientific debates of nearly 2000 years, and ever keeps ahead of the age, is of God, not of man.—S. C. H.

ALSO RECEIVED.

A Record of A Year of Pilgrimage: Punjab Mission, 1927.

This 93rd annual report of the Presbyterian Punjab mission arrests one's attention and interest. It is an attractive book of 124 pages, with numerous reproductions of photos. The news is told by stations, some 15 of them, and offers large variety as it speaks of the different lines of activity carried on, the blessed results in conversion and healing and upbuilding in faith and life, the persecutions and difficulties ever being met, and so on. It makes a creditable report of a year of faithful service and progress.

Outline Harmony of the Gospels, by Matthew B. Riddle. Bible Institute Colportage Association, Chicago. 15 cents.

A valuable outline by a first-rank New Testament scholar. The probable time and place of each reference is given, and footnotes justify certain decisions.

April and Sally June, by Margaret Piper Chalmers. Penn Publishing Co., Philadelphia. 310 pages. $2.

It all happened one April in Virginia, where Sally June was a teacher in a select young ladies' school. The hero, who has an evil reputation, proves to have crucified himself to save his half-brother, who is now the popular rector in the town. Rather a messy story, though politely narrated.

Proof of Rome's Political Meddling in America. Fellowship Forum, Washington, D. C.

The "proof" is directly from Romanist sources, and consists chiefly of reports of the National Catholic Welfare Council made to the hierarchy. There are numerous pictures of Romanist persons, buildings, etc.; a map showing Romanist holdings in Washington, D. C.; and other features showing Rome's aggressive reach for control and influence.

American Marathi Mission Report, 1927. 104 pages, illustrated.

The name of Mrs. Isabel B. Rose—author of "Red Blossoms" and other missionary stories,—as editor of this report is enough to engage one's attention. It proves to be full of varied information and interest. Wherever you open it you find pictures, mostly depicting the work, but some exquisite bits of scenery.

This mission was founded in 1813, being the first American Christian mission established in India, and the first Protestant mission permanently established in Western India. Its work is mainly among the Marathi-speaking people of Bombay city and presidency, the total population of the field being estimated at 1,895,000. It is supported and directed by the American Board, and funds for its support come largely from Congregational churches.

On its staff of workers in 1927 were 43 missionaries on the field, and 11 on furlough. Its Indian staff numbers 644. There are 68 organized churches, of which 11 are self-supporting. The number of communicants is 9289, and the total Christian community 15,998. There are 143 Sunday schools with 6982 members, and 40 Christian Endeavor societies with 1457 members. The mission further maintains 157 schools of all kinds, two hospitals and six dispensaries.

AMONG NEW BOOKS.

Catholic Church and the Citizen (The), by John A. Ryan. Macmillan Co., New York. 94 pages. $1.

Child in the Midst (The), by James C. Beakey. Doubleday, Doran & Co., Garden City, N. Y. 182 pages. $1.50.

Do You Know Your Bible? by George A. Birmingham. Payson & Clarke, Ltd., New York. 160 pages. $1.50.

Five World Problems, by Charles E. Jefferson. Fleming H. Revell Co., New York. 153 pages. $1.50.

Indian Playmates of Navajo Land, by Ethel M. Baader. Friendship Press, New York. 133 pages. 75 cents.

Intimacy with Jesus, by Charles M. Woodman. Macmillan. 182 pages. $1.75.

Later Baptist Missionaries and Pioneers, Volume 1, by W. S. Stewart. Judson Press, Philadelphia. 268 pages, illustrated. $1.50.

Mussolini and the New Italy, by Alexander Robertson. Revell. 156 pages, illustrated. $2.

Paul the Man, by Clarence E. Macartney. Revell. 221 pages. $2.

Prophetic Pictures of Christ, by James H. Todd. Bible Institute Colportage Association, Chicago. 136 pages. $1.

Religio Militis: The Religion of a Soldier, by Austin Hopkinson. Charles Scribner's Sons, New York. 195 pages. $1.50.

Revaluing Scripture, by Frank Eakin. Macmillan. 249 pages. $2.25.

Sir James Ewing, by Robert E. Speer. Revell. 367 pages, illustrated. $2.75.

Temple of Topaz (A), by F. W. Boreham. Abingdon Press, New York. 272 pages. $1.75.

That Mexican! by Robert N. McLean. Revell. 184 pages, illustrated. $2.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.